

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

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NEW SERIES  
VOLUME XXXI. No. 31



REV. N. S. JACKSON

On Thursday, July 25, the Board of Directors of the Mississippi Anti-Saloon League elected Rev. N. S. Jackson as State Superintendent. He is a native of Kentucky, an alumnus of the Southern Seminary at Louisville, Ky., and a pastor with possibly some ten years experience. He was pastor at Dixon, Tenn., and at Eunice, La. He has had experience as superintendent of Red Cross work, and for two years was Financial Agent of Dodd College of Shreveport, La., during which time \$200,000 was raised. He was highly recommended by Dr. McBride, National Superintendent of the Anti-Saloon League, and has the highest testimonials of those with whom he has labored. He worked with the Anti-Saloon League of Louisiana, and for some time was Assistant to Dr. Webb as Superintendent of the Texas Anti-Saloon League. Those who have met him in Jackson have been favorably impressed with his personality, and give him their hearty endorsement as he goes over the state in the interest of this work. Not for a long time has

there been so much need for work of this kind throughout the nation. Law enforcement, and particularly the enforcement of the liquor laws needs the hearty support of every good citizen and certainly of every Christian man and woman.

Before this reaches the reader the editor hopes to be aboard the Aquitania and on his way to England. Present indications are that he will be back in the office, the Lord willing, on the third day of September. He hopes by this vacation to be able to render better service. His associates at Baptist Headquarters in Jackson have volunteered to render all possible help in getting out the paper and carrying on the business. No man ever served with better friends. The editor's wife will also lend a helping hand, as she has done in the past. My heart is with you all, and my prayer shall be daily for those who read the Record and those who help to make it.

Dr. H. M. King begins his vacation this week, a part of it being spent with friends in Philadelphia.

Again it becomes necessary to say that we do not publish anything from people who do not give us their names.

Brother C. E. Welch, now pastor at Osceola, Ark., spent last week in Mississippi helping in a good meeting in Simpson County.

At Snyder, Okla., 275 were added to the church in a meeting in which Pastor McWhorter was assisted by Evangelist B. B. Crimm.

Brother C. E. Williams and Miss Traylor returned last Friday from the Church to Church campaign in Neshoba County. It was for various reasons not possible to get to all the churches.

Dr. J. C. Greenoe of Vicksburg helped Pastor G. H. Suttle in a meeting at Lucedale in which 32 were added to the church. This church is in a good town with a great country surrounding it, and has an immense responsibility.

It is said that Mr. Ford opposes a tariff on automobiles. It is good to see one manufacturer who can make a living without having to be supported by the government, or taking it out of the pockets of the consumer.

A card from Dr. E. B. Hatcher written at York, England, tells us he and his wife are motoring through England and Scotland and seeing a multitude of richly interesting sights. We hope to have a more detailed account of his experiences.

## BIBLE INSTITUTE RECEIPTS

Received for Baptist Bible Institute to July 30, noon, \$9,056.02.

—R. B. Gunter.

Dr. A. F. Watkins, pastor of Methodist Church at Brookhaven, died in the Baptist Hospital in New Orleans last week. He was one of the leading ministers of this denomination in Mississippi, of a family noted for usefulness in the kingdom, and at one time President of Millsaps College in Jackson.

Mr. Frank Burkhalter has resigned as Publicity Manager for the Executive Committee of the Southern Baptist Convention and will become head of the Department of Journalism in Baylor University. We do not know of a man who can do this kind of work better and Baylor is to be congratulated on getting a man of such high type as Brother Burkhalter. He has for a good many years been publicity director for the Southern Baptist Convention and we shall miss him more than it is possible to say or even now to realize. He knows the newspaper business, is thoroughly in love with his work, knows how to make contacts with the news agencies and the public, and knows what is worth while to print. His place will be hard to fill, and yet we cannot well do without a man for this work. Mr. Burkhalter loves the Lord, loves men, has a genuine case of religion, is patient and tactful. He succeeds Dr. C. D. Johnson, who becomes president of Ouachita.



## SOUL SLEEPING, OR SOUL DEATH

E. L. Wesson

Baptists have so turned away from expository preaching and writing about questions that lead to controversy that others are sowing the field with wild doctrines anew, and leading many into error.

Personally, I despise controversy, but doctrinal exposition of controverted doctrines is necessary if we keep the teachings of the word of God clear in the minds of the people.

One of the doctrines that is undermining the faith of many, and destroying the Christian's hope of entering into conscious joy when death shall seize the body; and that is taking away the sinner's consciousness of suffering for sin, is the persistent teaching today about soul-sleeping, or soul-death. This teaching is being pressed today with renewed zeal by the followers of "Pastor Russell", the Seventh Day Adventists, and the Second Adventists; and hundreds of Baptists are being affected by the teaching.

To those who believe this teaching, death is "a perfect sleep of both soul and body", or the cessation of the existence of soul and body from the moment of death until the resurrection. No human being that ever existed on earth, and died, is in conscious existence now, except those who arose from the dead after the resurrection of Jesus Christ. Death is a blotting out of all there is of man, so far as conscious existence is concerned, both of the saved and the unsaved, until the resurrection shall come. Then the saved are resurrected to eternal life, and the unsaved to judgment and utter destruction, so that they will be as though they had never been.

On account of the growing influence of this belief, and the fact that it is affecting many, both Christians and the unsaved, I want us to study carefully some of the Bible teachings about man.

1. Man is said to be a creature, or a being, created by the direct act of God. Created out of earth, and made a living being by God's breathing into him the breath of life, making him a living being.

The Bible represents man as consisting of body, soul, and spirit, 1. Thessalonians 5:23; and these so united as to constitute one being, and that a being capable of being separated constituent from constituent, and still the being consciously exist.

This is shown by several Bible statements. First, by the statement in Genesis 35:18, wherein is given a record of Rachel's death. It is written, "It came to pass as her soul was in departing (for she died) that she called his name Benoni". Here is clearly the idea of the separation of the soul from the body in the act of dying. What became of the departing soul is not said, but it is said in verse 19 "Rachel died and was buried". Taking this text at its face value, which we must do if we believe the word, we see that in what is called dying there is not a cessation of soul in the body, but the separation of the soul from the body, leaving what is called a dead body.

Jesus recognized this as what takes place in dying, and said, "Fear not them who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell", Mt. 10:28. This shows clearly that the body may be killed and the soul live on; also that both soul and body may be put into hell.

2. Also the idea that the constituents of the being, man, can be separated is clearly taught in Hebrews 4:12, where it is written, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit", etc. Taking this text at its face value, we must admit that even the soul and spirit can be separated by the word of God. We know that the body did exist, when first made, without life in it, and that the life was not created in it, but imparted to it by

the breath of God; and as the soul was imparted to the created body it can depart from it, leaving the body lifeless, or soulless.

3. Again Jesus, the only one who really knew the facts, showed clearly that in dying the soul does not stay in the body, but leaves it and enters into another state of existence, when He gave the incident, or illustration, of the rich man and Lazarus, Luke 16:19-31. He said plainly, "The beggar died, and was carried by the angels into Abraham's bosom". It is not said whether or not his body was carried, but the natural conclusion is that it was not; for in the next sentence He said, "The rich man died and was buried, and in hell he lifted up his eyes, being in torments", etc. He died, he was buried, just a natural occurrence, but he was still conscious, and in hell. He could see, and talk, and feel, and remember; yet he was dead. We can't believe it was his body that was in torments, because that was dead and in the grave, lifeless and without knowledge, or feeling. Therefore we get the idea clearly impressed that "he", the being called "the rich man" on earth was in conscious existence, though his body was in the grave. According to the Lord's own words, both men existed in consciousness after they did what he called died. Not only did they exist in consciousness, but according to the words of the Lord, who cannot lie, Abraham was in conscious existence, though he had been dead some 2,000 years. Whether the consciously existing constituent of the being, man, was the soul or spirit we do not know, but we do know there was conscious existence after the men died.

Those who do not believe in the continued existence of the being, after the act of dying, say that this is only a parable. Grant that, though it is questionable, that fact does not in the least destroy the teachings of the illustration; for our Lord could not misrepresent facts. The facts had to be as shown in the incident, or Jesus would have been a false teacher. If the case never existed He had to be true to facts; for our Lord could not lie; and if the lesson is true to the facts, then we know that the being, which exists in the flesh while here on earth, exists in another state after what we call dying; and we also know that all who die do not exist in the same place, nor in the same condition. Granting the lesson to correctly set forth the facts, we cannot deny existence after death, nor the fact of the happiness of some who die and the torments of others.

There is no intimation whatever that body, soul, and spirit, ceased to exist by dying, but there is positive evidence that the being called Lazarus, and the being called "the rich man" continued in conscious existence. This being an illustration used by Jesus Christ, Himself, to teach the facts about life, accountability while living, and existence after death, settles the matter forever for all who believe that Jesus Christ is Lord and Saviour.

To say that Jesus misrepresented facts in an illustration is to accuse Him of sinning, and one sin would have shown Him to be an imposter, and not the Christ. He was truth itself, and bore witness to the truth, therefore we know that his testimony in this instance is true. Those who say that the whole being of man ceases to exist, at least to consciously exist, in dying, have to throw away this testimony of the Lord, Himself; stamp Him as a misrepresenter of facts, and a deceiver. Let God be true though all men are liars.

4. Again Jesus taught that those who once lived on earth, and died, are now alive, when He said, "As touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living", Mt. 22:31,32. He revolted at the idea of God being the God of non-existence. Abraham, Isaac and Jacob, whose bodies would be raised

up, were then alive unto God.

Paul, also, spoke of himself as being caught up to the third heaven, and said whether he was in the body, or out of the body he could not tell. Showing clearly that he believed in existence out of the body. 2 Cor. 12:1-9. He also spoke of himself as "knowing that, whilst we are at home in the body, we are absent from the Lord", and as being "willing rather to be absent from the body, and to be present with the Lord", 2 Cor. 5:6,8.

The thing that seemed to most concern the great apostle about himself was the resurrection of the body. He spoke of the whole creation as groaning and "waiting for the adoption, to-wit, the redemption of the body". The work of redemption will not be complete until the body is resurrected and glorified.

The idea of the existence of the spirit separated from the body is clearly taught in Hebrews 12:23, where the writer speaks of "the spirits of just men made perfect". He had not come to the resurrection of the dead bodies, but to the spirits. Just as John saw "under the altar the souls of them that were beheaded for the word of God", etc. The teaching all through the book is clearly the existence of the constituents of man's being, united in the body, or separated from it. If soul and spirit cease to exist when death seizes the body, then Jesus Christ, Paul, and John, all misrepresented the facts, which they could not have done and the word be truth.

We know that it is a fact that Job and Solomon spoke of man's condition, when he died, as non-existence, but it is nowhere said in the Old Bible, or the New Testament, that God said it was thus. The Scriptures tell just what those men said, which was their own idea about it, but it is not said that God said it. But it is said that Jesus, the Son of God, represented men as consciously existing after death. Many times in the Scriptures the theology of the writers is given, but if we would know just what is the right idea we must look for what God has said. We all accept Jesus as the only one, who ever lived on earth, that knew the exact facts about the future existence, therefore we accept His words as the presentation of the truth.

There is nothing said in the Bible, i. e., given as God's word, that differs from the teachings of Jesus. He and the Father were One, therefore we need to look for a "thus saith the Lord" on every doctrine if we would be sure of the correctness of our interpretations. All through the book the doctrines of men are mixed in with the Divine teachings, and we must study to learn what God has said, or we will miss the truth many times.

For instance, Job believed that God had turned against him, his comforters believed the same thing and thought it was because of his sins, but both were wrong; God was with him, and leading him all the way, to bring to the world a great truth; the truth that God's people will not turn against Him whatever the affliction, or even their misunderstanding, but will hold on to Him though they think He is going to slay them.

Man exists on earth in the body; and, Jesus being the teacher, he exists elsewhere when the body lies cold in death. What we think about it makes no difference, many men have been mistaken; the truth is what Jesus taught, for he knew, and we had better accept His teachings than our beliefs.

As to all of the questions about where people exist, and how they exist, out of the body are questions we cannot settle, for it is not stated, but we do know that they consciously exist, either in happiness or in suffering, for Jesus taught it. On such deep questions let us adopt the slogan, "Back to Jesus", and we will be safe. John wrote the facts when he said, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is", 1 John 3:2. With that let us be satisfied, and if we want to build



visions of the joy we shall have, let us build them; for they fill the soul with pleasurable anticipations, and the very best that we can conceive cannot equal what we shall have; for "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him", 1 Cor. 2:9.

# ROME OBJECTS, CONDEMNS, DETESTS AND ABJURES

By William James Robinson, D.D.

Roman Catholics are the largest body of people in the world calling themselves Christians. They baptize their babies and count them as members of the Church. With them once a Catholic always one, except in very rare instances of apostasy punished by excommunication. They claim to be the largest body of Christians in the United States, but if the Methodists and Baptists counted population, as the Catholics do, each of them is larger than she is.

Rome claims "to be the only and true Church established on earth by Jesus Christ", and "that no one can be saved without that faith which she holds and teaches". These are pretty strong, comprehensive and far reaching claims. Rome also claims as her divine and inherent right absolute sovereignty over all men in all matters whatsoever, both spiritual and temporal. While making these very comprehensive claims she also makes some drastic exclusions.

The quotations I have made and the ones following marked (P. F.) are from "Profession of Faith" in "Manual of Prayers for the Use of the Catholic Laity, pages 413-415". This is a standard work in regular use today, being fully authorized.

When a heretic is converted to Catholicism and desires to be received into the Church among the many things he has to say he says: "I believe all the articles she proposes to my belief, and I reject and condemn all she rejects and condemns, and I am ready to observe all that she commands me. . . . With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error heresy and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand (P. F.)."

Study Webster's definition of two of these words. "Detest—to hate intensely; abominate; loathe". "Abjure—to renounce upon oath; disavow, as to abjure allegiance".

This is pretty strong language for a Holy Church to use when she is condemning those who oppose her for their intolerance of her. In this country Rome is daily broadcasting her pleas for tolerance and severely denouncing as ignorant, bigoted and wickedly intolerant all who oppose her. Many devout Protestants and others who are ignorant of her history, doctrines, methods, and designs believe her and in turn denounce her opponents as she does.

The truth never has hurt a righteous cause and is never unfair. Let us turn the light of indisputable facts upon Romanism. If she stands this test well and good, but if she can not it is just too bad for her. Remember, I have quoted from the "Profession of Faith" each new member makes, and that all priests, all Catholics, there are no exceptions, have made this same "Profession".

The following quotation from the bull "In Coena Domini" is one of the most drastic documents ever written. It has been confirmed, ratified and enlarged upon by many popes since it was promulgated. One section of it reads: "We do, on the part of Almighty God, Father, Son, and Holy Spirit, and also by the authority of the blessed apostles, Peter and Paul, and by our own, excommunicate and curse all Hussites, Wicliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all and other sun-

dry heretics, by whatsoever name they may be reckoned, and of whatsoever sect they may be; and those who believe in them, and their receivers, abettors, and in general, all their defenders whatsoever; and those who without our authority and that of the Apostolic See knowingly read, or retain, or print, or in any way defend the books containing their heresy, or treating of religion" (The Papal System, by Cathcart, pages 386-387).

This includes every one outside the Catholic Church; and every Catholic is pledged to "reject and condemn all she rejects and condemns" and to detest and abjure every error, heresy and sect opposed to the Church. This positionizes Rome with reference to all others in religious matters.

Now what is the attitude of Catholics toward the Constitution of the United States; and our civil institutions established under it and protected by it?

The chief corner-stone of our government is the supreme sovereignty of the people. The Declaration of Independence lays down as self-evident the truth that all governments derive their just powers from the consent of the governed. Every true American believes in "government of the people, by the people, for the people"; and that it is the duty of the people to altar or abolish the government that becomes destructive of human rights.

Every Catholic in his "Profession of Faith" pledges himself "to reject, condemn, detest and abjure" these fundamental American doctrines for he rejects all the Church rejects. The following expresses his views.

In his encyclical letter, "Immortale Dei", of November 1, 1885, Pope Leo XIII, expressed his hatred of these doctrines and condemned and rejected them in the following bitter denunciation:

"The sovereignty of the people, however, and this without any deference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed, from the prevalence of this teaching, things have come to such a pass that many hold as an axiom of civil jurisprudence that sedition may be rightfully fostered. For the opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is ever hanging over our heads" (Great Encyclical Letters, p. 123).

By "without any deference to God" he meant himself, for he said: "We hold upon this earth the place of God Almighty" (Gr. Enc. Letters, p. 304). Our Constitution was certainly made without any deference to any pope and will be so maintained.

Leo's immediate predecessor, Pius IX, in his "Syllabus of Errors" branded as erroneous the following: "The civil state, being the source and foundation of all rights, possesses a right that knows no limit".

Our Constitution provides in Article VI. that no religious test should ever be required as a qualification to public office. Catholics "reject, condemn, detest and abjure" this for in every country where they have been able to do so they have made every one who was not a Catholic ineligible to hold public office.

The first amendment to our Constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the right of the people peaceably to assemble, and to petition the Government for redress of grievances". Every Catholic is pledged to "reject, condemn, detest, abjure and oppose" this amendment in toto.

Americanism demands, under this amendment,

the complete separation of church and state. Pope Pius IX, in his "Syllabus of Errors", Clause 55, condemned as error the doctrine that "The Church ought to be separated from the State, and the State from the Church".

"But this teaching is understood in two ways. Many wish the State to be separated from the Church wholly and entirely, so that in regard to every riglet of human society, in institutions, customs and laws, the officers of the States, and the education of youth, they would pay no more regard to the Church than if she did not exist; and, at most, would allow the citizens individually to attend to their religion in private if so minded. Against such as these, all arguments by which We disprove the principle of separation of Church and State are conclusive; with this superadded, that it is absurd the citizen should respect the Church, while the State may hold her in contempt" (Great Encyclical Letters Leo XIII, p. 160).

Americanism stands for the freedom of speech and the press. Rome claims the right to unconditionally censor all publications and all expressions of opinion. If she could do it she would silence, by force if necessary, every voice raised against her and suppress every publication of every kind that in any degree opposed her. Her representatives in Congress have tried repeatedly to enact laws to close the mails against all publications attacking her. To these tyrannical doctrines the Catholic laity is unconditionally pledged.

Rome is unqualifiedly opposed to our public school system. She claims an absolute monopoly of education, and insists that all children should be brought up in the Catholic faith. She emphasizes her antagonism to our public schools by demanding, except in special cases, that all Catholics send their children to her schools or be severely penalized. In her schools she teaches her doctrines of Church and State.

She holds our marriage laws in contempt, and many of her priests revile our marriages.

"I am ready to observe all that she commands me" (P. F.) Every Catholic gives the Church his deepest, sincerest and supreme allegiance—all else is secondary with him.

Rome is a creature of darkness and can not endure the searchlight of unrestrained public discussion. Enlightenment will sound her death knell. Give the people her whole story and we will never again have such a political campaign as we had in 1928.

Have just closed a gracious meeting with the Planterville Baptist Church with 44 additions. Three converted who will unite with other churches of the town. It was indeed a great meeting. Rev. G. B. Smalley of Shannon is the pastor and has done splendid work there during the past three years. This is the first meeting in their new building, which is a modern church. —W. E. Farr.

Am enclosing check for renewal of subscription of Mrs. S. L. McGlathery, Pass Christian. Try to make my children presents on their birthdays of a denominational paper. We closed a good meeting the tenth; preaching was done by Rev. W. E. Lockler of Roanoke, Alabama. Was glad of opportunity in June to visit at Pass Christian and to worship on Thursday night with Pastor Allen. It was good to see the fine work he was doing on the coast. We also had the pleasure of fishing with him and to break our record as a fisherman. Had a nice catch of trout. It was like a real visit home to be with Brother Allen, with whom we had labored and loved in our stay in Mississippi. It will always be home to us in that state as our children were educated there and two of them are still there. The Record is among the best things we read and we treasure it and love its editor.—E. H. Garrott, Brantley, Alabama.



## Editorials

### FROM FAITH TO FAITH

Here is one of those phrases of Paul (Romans 1:17) which have given the students of the Bible pause in their efforts at interpretation. And the pause is always profitable, for it means meditation and study until the truth comes out of the words and sinks into the soul. But we are so in the habit of hurrying over the reading of the Bible, particularly if it presents difficulties, that we miss some of the best things in it. Here is a good place to "Stop, Look and Listen".

The verse is, "For in it (the gospel) is a righteousness of God revealed from faith to faith: as it is written, The just shall live by faith". And like most every other passage of scripture, one verse cannot be understood without some knowledge of the whole epistle. Paul is making clear to these people whom he has never visited the true need and nature of the gospel. The necessity of it is shown in the first two chapters. Then he declares the nature of it and the results that flow from it.

The essential nature of the gospel is that it originated with God, it is his plan, and not man's. It is made known to man by revelation and not by study or investigation. These things are shown in the words, "A righteousness of God is revealed". It is made effective by the power of God, and not man. It is the power of God unto salvation. This righteousness of God is revealed in Christ, and is made available to man in Christ's death; notice the words propitiation and blood. This righteousness, or salvation, is effective and operative in man on condition of his faith. It is unto every one that believeth. It is through faith in his blood. This is the way man is saved.

But the gospel does not end simply in a covenant or contract with God to forgive a man's sins and assure him of a safe passport to heaven. It does all that but that is not all that it does. And Paul does not stop with that in proclaiming this gospel in his letter to the Romans. He goes on to show not only that the gospel delivers us from condemnation, saving us from hell, but that it will fit us for heaven. Not only will it take us to heaven, but will fit us to be comfortable when we get to heaven. More than that it fits us to live in this present world. It will give us joy now, rest, peace, satisfaction, comfort, repose of spirit, strength for our tasks, power to resist and overcome evil and equipment for the service of God. Much of the epistle to the Romans is taken up with all this, as any thoughtful reader knows.

But what has this to do with "from faith unto faith"? Much every way. Literally the words are "out of faith into faith". The language is sometimes interpreted to mean that we go from one act of faith to another, that the Christian life is one of continual progress and expansion. Just as John says, "Of his fulness have all we received and grace upon grace". Or as Paul says, "We are transformed from glory to glory". These things are involved in this idea of "from faith unto faith", but the conception here is slightly different. It is not simply an ever widening, continually expanding life, but the growth is linked as by cause and effect. One act of faith begets another and justifies another. Every act of faith is self confirmatory. Every testing of God produces a conviction of his faithfulness. The testing is an act of faith, and the resultant effect in us is a more assured faith. Faith is both an act of testing the promise of God and the resultant confirmation in our minds. Thus in Hebrews we read, "Faith is the substance (standing under the promise) of things hoped for and the evidence (inward conviction) of things not seen". Or as Paul says, "The testimony of

Christ was confirmed in you". Again, "How many soever be the promises of God, in Christ is God's yea, wherefore also through him is our Amen".

From faith unto faith means that every act of faith produces a larger faith, a more assured faith, a more fruitful and effective faith. The faith by which we received Jesus as our sacrifice for sin, our atonement, our reconciliation with God, will lead on to further exercise of faith that gives peace. "Therefore being justified by faith, let us have peace with God, etc." Also, Let us glory in God, and glory in tribulations. Tribulation worketh patience and patience experience, and experience hope; and on we go from faith to faith.

But the end is not yet, for faith not only takes us triumphantly through trouble, but gives us victory over sin, self and the world. Enables us to fulfill all the obligations of life and render the service to God, called for in all subsequent chapters of this epistle to the Romans.

### THE CONSCIOUS PRESENCE OF GOD

Religion is restoring the fellowship between man and God. The Christian Religion is the only one that does this with any effectiveness. Anybody who has read Stanley Jones' book, Christ at the Round Table, will see a new demonstration and acknowledgment of this fact. Representatives of all other religions acknowledge that theirs is only a feeling after God if perhaps they may find him. But a Christian knows what it is to have fellowship and even union with God. God is revealed to us in Christ; not outwardly merely, but inwardly and personally. Paul says in Galatians, "It pleased God to reveal his Son in me" (1:15-16). This is not simply the ideal of the Christian's experience. It is the normal experience.

And yet in many people, possibly in all of them at some times, there is lacking the vivid, conscious, personal realization of the nearness and the glory of his presence. We need to bring our experience of God up to normal, and the way to do it is not hard to find. In this day of revivals may we suggest a word that can help every one of us along this line. For a revival is the renewing of the conscious presence of God with us, the awakening afresh of the experience of his presence and power and love.

In this as in all things Jesus is our example and our teacher. How did he maintain the vivid sense of the reality of God? The answer to this is in his own words in John 8:29: "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him".

Here is the secret of the fellowship and union between God and the Christian. Of course the Bible is full of expressions of this truth and they might be quoted indefinitely. They doubtless come to your mind. But we are not now concerned to multiply quotations, nor to give interesting interpretations. Our one concern is to learn the way of personal and uninterrupted fellowship with God, the consciousness of his nearness, his approval, his power. Jesus taught that it was by being sure of doing always those things that please him.

There is no need here of looking for large undertakings, of hunting for opportunities of conspicuous service. God will give us all to do that we are fit to do. The thing of prime and vital concern to every one of us is that we shall keep from doing the things that grieve the Spirit of God and keep doing the things that please him.

It all comes back to the one age old question of sin, of getting away from sin, of getting rid of sin. We are not now speaking of getting rid of it in any technical and judicial sense. It is not a matter of being free from condemnation of the law, of being justified in the sight of God through the vicarious atonement of Jesus. All that is taken for granted. But no man is going

to have the conscious presence of God who is willing to hide sin in his heart, or to practice it in his life. The reason so many lives are barren of vital present experience of God is that they are living in sin. All you have to do to realize the presence of God is to put away sin, to do the things that are pleasing to him.

What we are concerned about now is that all of us may come to the realization of the fulness of the Spirit's presence. And there is no way of attaining this until we deal with this matter of sin. Let's begin right here. Work at the thing in our own hearts and lives. John said, If we walk in the light as he is in the light, we have fellowship one with another (we with Him and He with us) and the blood of Jesus his Son cleanseth from all sin. Again Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him". This he repeats two verses further on, John 14:23.

The conditions are not hard to understand; and they are not hard to fulfill. But most of us are looking far away instead of to the things that lie immediately before us. Just do the thing at hand, the thing next to you; do the will of God in the daily contacts with people. Be careful to do nothing that will displease Him. Seek honestly to do the thing that does please Him, and his approval will be manifest in the consciousness of his presence. It is the little foxes that spoil the vines. It is the little sins that destroy the fellowship.

With many nominal Christians there is no sense of his presence at any time. But to the earnest Christian who really desires the consciousness of God, the way is open and his word is plain.

### THE BAPTIST BIBLE INSTITUTE

#### Editorial in Alabama Baptist

The Baptist Bible Institute, in accord with permission given by the Southern Baptist Convention, is pursuing its plans for raising funds to relieve the institution of financial embarrassment. The total amount needed by next Spring is about \$150,000, but a certain portion of the amount will be needed before that time.

The day is coming when New Orleans will be the commercial center of two continents. The enormous tonnage which is brought annually down the Mississippi River is shipped from New Orleans to the ends of the earth, while much of the tonnage from Mexico, Central and South America will be unloaded in New Orleans and from there by river and rail find its way throughout the United States.

The Baptists have the same reason for laying hold on New Orleans that the Apostle Paul had for going to Rome, namely, to plant the gospel in the center of world commerce and trade. This generation of Baptists will lack foresight and be recreant to duty and untrue to the best interest of the generations which will follow unless they do all in their power to strengthen the work in New Orleans.

The theological and missionary training schools must be maintained at all cost by Southern Baptists. Other schools may come and go—unless we give our schools more attention many of them will go—but the theological seminaries must abide forever.

And however valuable the Southern Baptist and the Southwestern Seminaries may be, neither of them (when the future of the nations is considered) is so strategically located as the Baptist Bible Institute of New Orleans.

We do not know when the Institution will seek funds in Alabama, but we do know that there is not a cause fostered by Southern Baptists more worthy of their support, or one that will mean more in the coming years.

Half of the U. S. marines, 1,200, have been withdrawn from Nicaragua, as order is being restored.



Louis J. Bristow, Jr., son of the superintendent of the Southern Baptist Hospital in New Orleans, is in Europe this summer, in the employment of the Dixie Steamship Co. Young Bristow is a medical student in Tulane University.

Misses Pauline Parker, Harriet Mather, Minnie and Myrtie Jordan, of the Southern Baptist Hospital, New Orleans, and Miss Caroline Bristow are making a sea voyage this summer, visiting Cuba, the Canal Zone and South and Central American points, under the chaperonage of Mrs. Louis J. Bristow, wife of the superintendent of the Hospital.

Calyvary Baptist Church, Silver Creek, Miss., held its annual meeting on the second Sunday in July. The pastor, Rev. Earl Ferrell, had as his helper, Rev. J. C. Wells of Senatobia, a very able preacher and an interesting speaker. The meeting was well attended and very much interest manifested throughout. There were ten accessions, five by baptism and five by letter.

Pastoral Changes: J. D. Gray succeeds Alfred Carpenter as pastor at Vickery Church, Texas, the latter going to Balboa, Canal Zone. Pastor Armspringer goes from Devol, Okla., to Englewood Heights, Fort Worth. J. E. Outlaw resigns Second Church, Sapulpa, Okla. J. H. Hubbard becomes supply pastor at First Church, Tulsa, Okla.

Evangelists D. W. Smith and Atley J. Cooper were at Bunker Hill Church in Marion County for five days. There were 45 additions. Brother Aultman has resigned as pastor and was away in another meeting. The church has called Brother Varnado, who will soon be on the field, it is believed. These evangelists go this week to Ebenezer Church in Marion County.

Have just closed a most successful meeting at Cedar Grove Church in Leake County, Miss., near Lena. The interest was good from the start and the crowds large. My brother, R. G. Clark, is pastor of the church, and his good work during the year had paved the way for a genuine revival. Twenty-nine united with the church on profession of faith and four were received by letter.—H. C. Clark, Pruden, Tenn.

Dr. and Mrs. W. F. Yarborough of Jasper, Ala., gladdened the folks at Baptist Headquarters last week by a short visit. And they brought John and Miss Mary D. along with them. They are happy in the work the Lord has given them to do in Alabama, but some day we are going to bring them back to Mississippi. He says they are still feeling the benefit of the spiritual tides of the meeting in which Dr. Harmon Holcomb assisted them.

The Community Chest of New Orleans distributes approximately \$75,000 every month for charity work by hospitals and other social agencies. But Superintendent Bristow reports that the Baptist Hospital in New Orleans is not permitted to share in this distribution, although it was included in the published lists when subscriptions were taken for the Chest. Southern Baptists will have to do their own work in New Orleans if any is done.

Churches went into politics in the last British elections in a way to make Americans gasp. The religious papers published appeals of representatives especially of the Liberal party for support on the ground of religious and moral ideals. Before the election the names of 236 nominees were listed and published as members of Free churches. Of these 139 were candidates of the Liberal party and eighty-one of the Labor party. Of the nineteen Baptist candidates only five were named by the Labor party. British Baptists appear to have a considerable partiality toward the leadership of Mr. Lloyd George.—The Baptist.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

### THE TONGUE YOKE

"When I was a boy with freckles on my nose and mud between my toes" there was no greater sport for me than to drive oxen—especially so, when provided with a good whip bearing a new grass cracker. Popping the "double pop" added greatly to the sport. I would actually cut my breakfast short in order to get started with the team. My Father had mule teams which I drove also, but they were never half so interesting as were the oxen. The man who has been deprived of driving oxen should go back and start life over again.

But the most interesting by far of any of the yokes of oxen was the tongue yoke. This yoke bore up the tongue of the wagon. They were usually the largest and the strongest. They were the most dependable. They held the wagon back when going down grade. They held the wild lead yokes when they would try to go too fast, to go the wrong way, or to try to run away. The tongue yoke were the best pullers when roads were bad and loads heaviest. They were true and tried. The teamster relied on the team yoke.

The sequel: When some days ago there appeared in some of the papers the name of Dr. J. R. Carter as Business Manager of Clarke Memorial College there came to my mind as an illustration my boyhood day experiences with oxen. Dr. W. T. Lowrey as President of the College at once impresses every one who knows him as I do as being without a peer in the field of education. Associated with him as Business Manager is one of the truest men I have ever known. I have been closely associated with him in both church and denominational work. Often there have come to mind the words of the Savior concerning Nathaniel: "Behold a man in whom there is no guile".

These two men are true and tried. They have made suitable proficiency in all the preceding degrees. No higher moral or religious influence can be wielded than that emanating from these true yokefellows. Suspicion is a foreign element—an alien—in the presence of these two God-called and God-fearing and God-serving men. In the realm of culture, morals and religion they easily merit the highest praise—"Summa Cum Lauda".

Parents who send their children to Clarke College next Fall will have the utmost confidence in these two leaders whose ideals are both the highest and most harmonious. There is no place where a parent could expect to find for his child more direct, individual and personal attention than will be found in Clarke under these true and tried men. Their conception of education includes everything which pertains to the welfare, the well-being of the pupil, physical, mental, moral and spiritual. And with this conception they furnish living examples of what such conception will produce.

Now, this is not an advertisement. It is of the writer's own initiative. It is written as a deserving tribute to them, "having had more perfect knowledge" of the men. It has been written because of the truthfulness of the statements made concerning true men.

We shall observe sympathetically as this tongue yoke pull together. Their wagon is loaded, and in the mire. The road ahead is rough. But the cargo is valuable, and very much in demand. The team has seen rough roads before. They have felt for terra firma upon which to place their feet in order that they might be enabled to pull out. They have even dropped upon their

knees many a time when the load was so heavy; they will do it again. As Antaeus of old knew the source of his strength, so they know theirs.

We shall not only look on, but shall find ourselves,—some of us, yoked up in the same team with them, fastened to the front end of the same tongue, and some at the wheels, either pulling or pushing forward. We are not uneasy because of our confidence in the "Tongue Yoke."

The American Tract Society will distribute this year 5,000,000 tracts, many of them designed to counteract the work of atheists.

It may surprise you that North Carolina paid more federal taxes last year than any state in the Union except New York.

One advertiser writes us that his advertisement in The Baptist Record is the most profitable of any place in the Southern denominational papers.

Dr. J. A. Tolman, several years ago president of Oklahoma Baptist University, will have charge of the Greek and Latin Departments in Georgetown College.

Evangelist T. T. Martin went from a meeting in Tabernacle Church, Waco, to Pocahontas, Tenn. He will then go to Buffalo, Ky., Aug. 8 and to Orlando, Fla., Sept. 17.

Bro. J. O. Buckley writes that they have just closed a good meeting at Carson. Bro. N. J. Lee of Sumrall did the preaching. There were two additions by baptism and seven by letter. Church on higher ground.

Bro. C. S. Wales just closed a good meeting at Fellowship, six miles from Blue Mountain. There were eleven additions by baptism and two by letter. It was estimated that there were 1,000 present the last night.

The Southern Baptist Hospital in New Orleans admitted 551 patients during the month of June; gave \$3,558.69 in free work and made its monthly deposit of \$4,027.09 on the sinking fund for the retirement of its bonds.

We understand that Dr. U. M. McGuire becomes acting editor of The Baptist until a suitable man has been found who is available. Dr. McGuire declined the offer of election as permanent editor.

Please make the following correction in the article on "Baptist Affairs in Newton" in the issue of the Record for July 25th. In the paragraph concerning Dr. and Mrs. J. R. Carter the following sentence is found: "Dr. and Mrs. Carter are to be sure more happily situated at Magnolia, etc." The word "most" should appear instead of "more", lest somebody should misinterpret my meaning.—T. W. Green.

### GREETINGS!

With Pastor D. J. Miley and his people at Puckett last week—that spells a great veteran of the Cross on a field of opportunity among a most hospitable folk.

Unusual crowds overflowing the building each evening except one rainy night. The presence of Christ manifest, an old fashioned service of praise and confession with eleven additions, all but one for baptism.

—D. A. (Scotch) McCall.



## THE LURE OF THE UNSEEN

"Whom not having seen, ye love."—1 Peter 1:8

Many years ago in the uncharted areas of the Arctic shores, a company of searchers came upon the bones of the adventurous Sr. John Franklin and his companions who had lost their lives in an unsuccessful attempt to find the North Pole. And with the bones of these intrepid adventurers there were Bibles, and in one of the Bibles was underlined these words: "If I take the wings of the morning and dwell in the uttermost parts of the sea there shall thy hand lead me." It matters not how far to the North or to the South, to the East or to the West you may steer your craft, you will always find Him there. What a comforting thought it is to know that no matter where we go, whether a mile or ten thousand miles, we are never alone.

From time immemorial there has been something compelling and alluring and inviting about the unseen, and men by the thousands have given their lives in an unsuccessful attempt to see the unseen, to discover the unknowable. Nearly two years ago a score of men and women gave up their lives in an effort to span two continents by air. No word has ever come back from them, and eternity alone will reveal to us how near they succeeded or how far they failed. For centuries men looked across the seas and wondered what lay beyond, but it remained for Columbus to fathom the unknown and pave the way for that great host of adventurous spirits who founded this continent of ours. And while it would seem that there are now few places unexplored and undiscovered in the world, yet man is continually making new discoveries, and the lure of the unknown and the unseen is still as compelling as ever. I doubt if a single person would care to shut himself or herself off from the rest of the world and even though unable to travel refrain from reading books or talking with people who have traveled. How grateful we should be for the eyes of the heart which enable us to travel to places and mingle with people widely separated in time and space!

Sight is one of man's most cherished possessions, and we look upon blindness as one of life's greatest calamities; and yet loss of sight might be considered a blessing; for it enables one to see more clearly and more distinctly with the eyes of the heart. Just now one of America's leading novelists is threatened with blindness, indeed he has been unable to use his eyes for many weeks. Nevertheless he finds a measure of joy in his affliction, for he says it enables him to see more than he has ever seen before. Blinded to the sights and scenes about him he is able to see those things he could not see before.

With how many of us is it not true that we are earthbound? There are so many things going on about us that call for our attention that we're blinded to the things that really count. We cannot see, we have not time to see the really vital things, no time to talk to God, no time to read His Word, no time to tell others about Jesus and the great salvation he offers. It takes more than mere physical sight to see God, to see Jesus. Too frequently we say that seeing is believing when as a matter of fact we don't mean that for we live each day by faith.

In this material age in which we are living we need to watch, to be ever on the alert lest we lose touch with the unseen, with the eternal, with that which matters most. There's a tendency today to minimize the emotional, the spiritual, everything must be measured by the rule, the compass, or be tested in the laboratory. Yet we need to think only a moment to realize that those motives which are most powerful are the hardest to measure, to define. Who will deny that there is a mighty power in that emotion we call Love? What about Hate? Patriotism? We may be able to define these emotions, but they are more clearly known by expression. Mother love is doubtless the highest type of

earthly love, and yet love for mother as beautiful and noble as it is, love for friend though it may be as unselfish and sacrificial as that of David and Jonathan, pales into insignificance beside that of our love for God, for Jesus. What have men and women not done, what will they not do because of their love and loyalty to Jesus!

The apostle Peter, writing toward the close of His life to the Jews of the dispersion, endeavored to comfort them with words of commendation and approval as he had learned of their steadfastness and loyalty in time of persecution.

Though more than forty years had passed since Jesus and Peter had had their memorable conversation on the shores of blue Galilee, I doubt if Peter had forgotten a single syllable. Every word was treasured in his heart, indelibly engraved there, and the presence of Jesus was as real as if he had departed but yesterday. He could not help loving Jesus, for had he not walked and talked with Him in the flesh? What a glorious, a wonderful privilege!

"I think when I read that sweet story of old  
When Jesus was here among men;  
How he led little children as lambs to his fold,  
I should like to have been with Him then.

I wish that His hands had been placed on my  
head,

That His arms had been thrown around me,  
And that I might hear His kind words when he  
said,

Let the little ones come unto me."

To the great apostle it was no doubt a source of wonder to Him that people who had never seen Jesus could, under the preaching of His gospel, become his devoted followers. "Whom not having seen, ye love." Peter was not concerned about the formula of their belief, he was not worried about their creed or their statement of beliefs, not at all. He was immensely concerned with the Person who had called forth the highest and best in them.

Not What, but Whom I do believe  
That in my deepest hour of need  
Hath comfort that no mortal creed  
To mortal man can give;  
Not What I do believe, but Whom.  
For Christ is more than all the creeds,  
And his pure life of noble deeds  
Shall all the creeds outlive.  
Not what I do believe  
But WHOM,  
Not What but Whom.

We should be immensely concerned about the person in whom our belief centers, the Captain of our Salvation. There is no more inspiring story in all missionary literature than that of Adoniram and Ann Hasseltine Judson, our pioneer missionaries to Burma. They followed their unseen leader to a far away heathen nation, and there in the midst of untold privations and sufferings laid down their own lives in unselfish service for Him. Mr. Judson, in writing to Ann's parents about her passing, said that the secret which transformed her life was "Whom not having seen I love."

But the great apostle goes further and says that not only do the people love and serve their Unseen Leader, but they do so "with joy unspeakable and full of glory." For them to serve Christ was not simply an act of filial obedience. It was a joy and a privilege. It would seem from what Peter knew about them that they had real religion. And surely the Christian who doesn't find real joy in His Christian life needs a new, a fresh experience of grace. On what does your happiness depend? On circumstance, environment? These are unreliable. Rejoice in Him whom not having seen ye love. Why worry about the perishable things of life. Fix your heart on that which is eternal, which fadeth not away.

If you are not happy in Jesus you need a new grip on Him. You need to talk to Him, and let Him talk to you. Surely if the great soldiers of the cross in distant battle lines are happy amid sufferings and privations, our cup of joy ought to be full. Mary Slessor, of Africa, old and health shattered, yet succeeding with almost her last ounce of strength in persuading a long resisting heathen towns to receive a Christian teacher, leaned her tired back against the mud wall of her hut and wrote to her friends in America that she was "the happiest woman in all the world." Three native Christian lads were tied to a scaffolding, and a fire was built beneath them, but were they fearful and afraid? Not at all, for as the flames crept higher and higher they sang with joy and gladness "Daily, daily sing his praises." Borden of Yale, the millionaire college student who laid down his young life in Egypt; Patteson, who left a home of affluence to give his life with joy to the uplift of the South Sea islanders and to die a martyr; Keith Falconer, the British nobleman, one of England's greatest athletes, cultured and educated, who died in far off Arabia; and scores of others followed with faith undaunted and courage unexcelled Him whom not having seen they loved.

Surely the Christian who does not find joy unspeakable and glory filled in serving Christ needs to search carefully and find out what is obstructing the channel of joy and remove it at no matter what cost. Then he can join with the host of the redeemed in singing that grand old martial hymn:

"Lead on, O King Eternal,  
We follow not with fears,  
For gladness breaks like morning  
Where'er Thy face appears.  
Thy cross is lifted o'er us,  
We follow in its light,  
The crown awaits the conquest,  
Lead on O God of Might!

—J. H. Pennebaker,  
Station A, Hattiesburg, Miss.

The rum runners and liquor smugglers will get what is coming to them in the end. God is in his heavens and righteousness triumphs in the long run. Every true American has a pride in the conduct of the border guard on the Mexican frontier, as reported in the papers of last week. In the first effort to halt the rum runners an American officer was killed. Did anybody suppose that because an officer was killed the rest of them would give up the guarding of the border as a bad job? Not if he knows the sort of stuff true Americans are made of. No; four guardsmen waited for the next bunch of outlaws. They were not long in coming. From Juarez in Mexico they sought to cross into the United States with carloads of liquor. A pitched battle followed between four American soldiers and twenty rum runners. The soldiers were not scratched. Two rum runners were killed, three wounded and eight captured. The fight is on to a finish. You won't hear any of the fellows who lament the killing of liquor smugglers express regrets at the killing of an officer who is doing his duty. You can always tell where a man's sympathies are in this fight. Grant didn't turn back because he lost hundreds of men in the fight. And the forces of righteousness are not going to quit the fight on liquor because there's fighting to be done. Is it not a good time to put the Anti-Saloon League back in the fight in Mississippi?

Dr. W. M. Bostick, pastor of First Church, Clarksdale, highly commends Rev. A. C. Hawkins to churches seeking a pastor. He is a graduate of Mississippi College and of the Louisville Seminary. Brother Bostick says of him, He is an excellent Christian gentleman, a member of the Clarksdale Baptist Church, loves the Lord and has a great passion to serve him. He is worthy in every way; would be glad to serve two half time churches or in a country pastorate.



## OUR GOAL FOR 1929

Every member enlisted in the activities of the church.

Every member attending regularly all services.

Every member supporting regularly, systematically, weekly the church budget.

One hundred and fifty attending prayer meeting.

Five hundred in attendance at Sunday School.

Three hundred additions to the church.

Two hundred young people in the unions.

Every woman enlisted in work of W. M. U.

—Clarksdale Church.

Evangelist Bryan Simmons preached in a meeting in Damascus Church last week and goes this week to assist two pastors in a combined meeting of the Big Springs and Leggo Churches in Yalobusha County. The pastors are Brethren Metts and Breland.

Brother Luther A. Harrison, evangelistic singer of Georgetown, Miss., was with Brother "Bob" Naylor in a fine meeting at Ada, Okla., in which 36 were added to the church, 30 by baptism. He will direct the music in the meeting at Fate, Texas, Charley Thompson of Mt. Olive preaching. Brother Harrison was also with another Mississippian, B. W. Barnes, in his meeting at Fostepco Heights, Ft. Worth.

The field workers of the Convention Board are spending two weeks in a church to church campaign in Neshoba County Association. There are about fifty churches in this county, most of them country churches. Churches, schools and children are thick over here, a regular gold mine. This is a sort of experiment station in missionary and training work. Brother G. C. Hodge writes that they are having a great time, going to two or more churches every day. In the mornings they generally have fifty or more and at night several times as many.

I have just returned from a two weeks' meeting with the First Church of Calhoun, Georgia. The meeting resulted in 58 additions to the church, the majority of them coming in by profession of faith. Brother Joe Canzoneri led the singing, and did it in his usual manner, greatly to the joy and edification of the people. He left Calhoun on the second Friday night of the meeting to supply for me at the First Church, Columbus, on the Sunday following. The people here were delighted with his messages. Brother J. S. Deaton is the pastor at Calhoun. He has done a very constructive work on that field since he became pastor there nearly two years ago. His church there has enjoyed a phenomenal growth since he became its pastor, both numerically and otherwise. He and his good wife are very much beloved by his people.—J. D. Franks.

Rev. C. N. Travis, pastor York (Ala.) Baptist Church, writes: "We have just completed our revival meeting here, resulting in 23 additions to the church, fifteen by letter and eight by baptism. The meeting was in progress only eight days and the Lord was mightily with us. It was not the greatest meeting ever held, but it was a good one. The morning attendance averaged around the 100 mark, while at the night services it ranged anywhere from 250 to 500. Rev. J. H. Hooks, pastor First Baptist Church, Moorhead, Miss., did the preaching in a satisfactory way. The song services were directed by our own W. L. Cooper, Educational Director, and director of Congregational Singing, Dauphin Way Baptist Church, Mobile. His wife, with her almost unexcelled musical talent, assisted him by playing for the meeting. Pastors, this is the most useful and consecrated couple for the musical side of the evangelistic program of the church that I have ever seen. Use them some time!"

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

4. The Priests and Levites were unable to devote their whole time to sacred things when the people failed to worship God with their tithes and offerings.

The Priests and Levites were commanded to give their entire time to sacred things, and to depend upon the tithes and offerings of the children of Israel for their support. When the children of Israel failed to worship God with their tithes and offerings, the Priests and Levites were compelled to forsake the work of the Temple and to raise cattle, farm or do some other work for support. At times, therefore, during this period, FROM THE ENTERING INTO THE LAND OF CANAAN TO THE BAPTISM OF JESUS, the Priests and Levites were unable to do the duties assigned them.

(1) When Rehoboam became King (975 B. C.), the ten tribes of Israel rebelled against the house of David, cast out the Priests and Levites and appointed priests who were not of the sons of Aaron. All the Priests and Levites, therefore, left the ten tribes of Israel and came to Judah and Jerusalem (II Chron. 10:19; 11:13-14). Because of this, the house of Jeroboam, King of Israel, was destroyed from the face of the earth (I Kings 13:33, 34; II Chron. 12:18).

(2) When Jehoram became King of Judah (897 B. C.), he led the people to forsake the Priests and Levites, and they were again forced to abandon the services of the house of God (II Chron. 21:12, 13). Because of this, Jehoram was reduced to poverty, stricken with disease and died in disgrace (II Chron. 21:16-20).

(3) Ahaziah, the youngest son of Jehoram, succeeded his father (885 B. C.), and because he forsook the commandments of God and neglected the Priests and Levites God smote him down (II Chron. 22:7-9). After the death of Ahaziah, the Priests and Levites took up again their duties and served in the places appointed them (II Chron. 23:2-20).

(4) Ahaz, King of Judah, (742 B. C.), shut the doors of the house of God and forsook the Priests and Levites, and because of this he died in disgrace and was denied burial in the sepulchre of the kings (II Chron. 28:24-27).

(5) Hezekiah became King of Judah (727 B. C.), and restored the Priests and Levites to their places of duty, and led the people to worship God with their tithes and offerings. Thus the Priests and Levites were enabled to do the work assigned them (II Chron. 29:2-11).

(6) Manasseh became King (681 B. C.) and refused to support the Priests and Levites. He, therefore, put them out of the Temple and led the people to offer their sacrifices to heathen gods (II Chron. 33:2-9). Because of this, God brought upon Judah the hosts of the King of Assyria, who took Manasseh in chains and bound him with fetters and carried him to Babylon (II Chron. 33:10-11). Manasseh repented and restored the Priests and Levites to their places of duty and attempted to lead the people to obey God's commands and support them, but he failed in his efforts (II Chron. 33:17). His son, Amon who succeeded him to the throne (643 B. C.), rejected the Priests and Levites and offered sacrifices to graven images which Manasseh, his father, had made and served (II Chron. 33:22).

(7) Josiah, son of Amon, came to the throne (641 B. C.), when he was eight years old and set up again the worship of Jehovah according to

all the statutes which were given at Mount Sinai (II Chron. 34:1 ff).

(8) Jehoiakim came to the throne (609 B. C.), and committed the same sin that Manasseh before him had committed. He refused to support the Priests and Levites, drove them from their places of duty and led the people to sacrifice to strange gods (II Kings 23:35-37; 24:3). Because of this, he was bound and carried away captive into Babylon (II Kings 24:1; II Chron. 36:6, 7).

(9) The Jews returned to Jerusalem in 535 B. C. and rebuilt the Temple. The Priests and Levites served for a while according to all the statutes of Jehovah. After a time, however, the people again became careless and indifferent about obeying the statutes of God and withheld their tithes and offerings from Jehovah. Because of this, the Priests and Levites were unable to give their entire time to sacred things, and the whole nation was cursed with a curse (Mil 1:7, 8; 3:7-12).

(To be continued)

## Baptist State Convention Board Workers in Neshoba County July 21-27

The State Convention Board in its regular meeting last December instructed the workers in the various departments to concentrate their efforts in at least two associations this Summer. The pastors of Neshoba County invited them to their Association, and their invitation was accepted. All the churches in the association were then notified that the workers would be in the association during the week named above, and were requested to open their doors to the workers, who were to represent the various departments of our State Convention Board. All the churches in the association, save three or four, that are affiliated with our Convention, opened their doors to the workers and invited them to come. Two or three churches that are affiliated with the General Association also opened their doors to the workers.

Eleven workers were in the county all the week. Three represented the S. S. Dept., three the B. Y. P. U. Dept., three the W. M. U. Dept., and two the Stewardship and Budget Dept. These workers also represented in each church the Department of Evangelism.

Seventeen churches were visited by these workers during the week. They divided themselves into groups and spent two full days in each church. With but one or two exceptions each church responded in a most gratifying way to the messages of these workers. The attendance in nearly every instance was much larger than we expected, and the people seemed to be eager to know more about the work fostered by the State Convention Board.

The S. S. workers took a religious census in each community visited. They also organized some new Sunday Schools. The W. M. U. workers and B. Y. P. U. workers organized W. M. U.'s and B. Y. P. U.'s in some of the churches that did not already have these organizations. The Stewardship and Budget Secretary, together with the one assisting him in this campaign, visited each church, and spoke on stewardship and budget work.

This is the first time, so far as the writer knows, of a work like this being done in Mississippi. It was an experiment, and it proved successful.

Dr. A. S. Carman, for nine years professor of Church History in Northern Baptist Seminary, retires at the age of 70 and will make his home for a while in Arizona.



# Mississippi Woman's Missionary Union

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### A Much Appreciated Letter

We are not giving you the entire letter, though you whoever you are would doubtless enjoy every sentence of it. The part we are giving you says louder than words: "Cannot your Society do likewise"? This is a small Society, having as you note two Circles. They began the use of their boxes some time during the first quarter of the year. They opened them on July 8th. Let the Secretary tell the rest:

"After disposing of business the Mite Boxes were opened. Circle No. Two had \$85.90. Circle No. One had \$83.79. Total, \$169.69.

One of the most interesting features of the Mite Box Opening was how one of our oldest and most beloved members made her money.

Early in the Spring she borrowed twenty-five cents from the W. M. U. treasury. She bought one dozen eggs, set them and raised ten chicks. She sold these for the handsome sum of \$7.30. In addition to this sum she made several self denial and sacrificial gifts.

At her age the strenuous effort she made to make her mite box so valuable was greatly appreciated by our little band of co-workers.

Four years ago our Society bought our pastor's Home. It cost us \$1,700.50. Our Mite Box offering was to meet a note on this Home. We have reduced our debt to \$260.00". (Signed by Secretary.)

After the mite box opening the Society held their Bible Study and ended with a devotional service. Do you wonder they were ready for it?

This issue of the Record will reach most of us by August 1st. Let us prayerfully remember that we want to lay aside at least ONE DOLLAR from this time on, each week, for our State Mission Week of Prayer Offering.

Beloved, how are you coming on with your W. M. U. Specials? Are you steadily standing by your Associational Superintendent in this matter; so that she in turn may stand as faithfully by the Vice-President?

We are now well on into the third quarter. Some of us have not yet met our small apportionment for the first and second quarters. Some have paid up in full. All of us will need to be faithful if we meet the required quota. It will not be a great while now before there will be calls for that part of this fund that goes to Scholarships. Our girls must not be embarrassed. Mississippi has never failed. She will not this time. As money for crops comes in let's see to it that we are ready to meet God's calls FIRST.

Just here we would remind all of you again that the Special Fund should be sent to your Superintendent, who will send it to your Vice-President. And she will remit to this office.

### Suggested W. M. U. Program for Associational Meeting

Hymn, The Kingdom is Coming.

Devotional, Based on Psalm 2.

Roll Call of Societies. Two Minute Response from some Member, Concerning the Year's Stewardship.

Roll Call of W. M. U. Auxiliaries: Two Minute Response from Some Leader or Member, telling Main Feature of Year.

Hymn: The King's Business.

Prayer.

Superintendent's Message.

Hymn.

Message from Personal Service Leader, Embracing her Report.

Prayer.

Message from Mission Study Leader, Embracing her Report.

Hymn.

Message from Stewardship Leader, Embracing her Report.

Prayer.

Message from Young People's Leader, Embracing her Report.

Hymn.

Talk: My Association and Missions.

Prayer.

Talk: My Association and The Co-Operative Program.

Hymn.

Talk: My Association and the Baptist Orphanage.

Prayer.

Talk: My Association and the Baptist Hospital.

Hymn.

Collection for Associational or Other Expenses.

Business. (Do not fail to discuss the W. M. U. Specials.)

Closing Prayer.

As stated the above program is merely suggestive. It is subject to any changes that local conditions require. There is material enough for an entire day, the sessions to be divided according to convenience. Time should be allowed for free discussions of all subjects. Hymns may be left out; but it is urged that time be given to prayer.

The Charleston W. M. U. sent such a splendid contribution for the Baptist Bible Institute. We are grateful.

Beloved, what did your Society do for this splendid Institution that is in so much need just now? If you have not yet considered the matter won't you do so still?

### Some Decisions of W. M. U. at Annual Meeting, Memphis

1. Retain for remaining months of 1929 the hymn, "The Kingdom Is Coming."

2. Have as watchword for these same months, "Holding forth the word of life." (Phil. 2:16.)

3. Use present W. M. U. Year Book until January.

4. Have Plan of Work and Year Book run with calendar year.

5. Make enlistment a recognized part of personal service.

6. Omit "reading circles" from mission study clause of all W. M. U. Standards of Excellence.

7. Publish, beginning with September issue, a monthly magazine for Y. W. A.'s in churches, hospitals and colleges, the name to be "The Window" and the price to be \$1 a year, "The Window," 1111 Comer Building, Birmingham, Ala.

8. Have an associate W. M. U. young people's secretary. The one chosen is Miss Pearl Bourne, now with the Kentucky Union. In Sep-

tember she will join Miss Mather at the Birmingham headquarters.

9. Set \$225,000 as the goal for the 1929 Lottie Moon Christmas offering of the December week of prayer for foreign missions, the dates for the week being December 2-6, inclusive.

10. Have the 1929 Lottie Moon Christmas offering specifically designated for:

(1) Salaries for the forty missionaries who were returned to their fields by the 1927 offering.

(2) Passage to the fields and salaries for one year of sixty missionaries now on furlough.

(3) \$100,000 on Foreign Board's debt.

(4) Native work as supplemented by Foreign Mission Board.—Kathleen Mallory, in Home and Foreign Fields.

### Fourth District Attention Special Attention

First, of Associational Superintendents and Y. P. Counselors.

Second, of Y. W. A. Counselors and Leaders.

Third, of G. A. and R. A. Leaders.

Fourth, of Sunbeam Leaders.

Fifth, of Mothers and Fathers.

Sixth, all members of all these organizations in Fourth District, no matter how old or how young, you are every one hereby most cordially invited to attend a House Party given specially to you.

It will be held at CLARKE COLLEGE, Newton, Mississippi, beginning Monday evening, August 26th; and closing Thursday evening, August 29, 1929.

The days will be filled with a splendid program of interesting work and fascinating play. After an early morning Conference, in which we will all take part, there will be four classes—one for each organization—on the study of South America. This is a wonderfully attractive land.

The afternoons will be given over to rest and recreation. There will be games, athletics and various phases of amusements.

The cost will be only THREE DOLLARS for the entire time for each of us who attend.

### The Object of the House Party

The Woman's Missionary Union of the Fourth District wishes to give to her young people a few days of social pleasure that will bring them an Uplift and an Outlook of lasting influence.

Mothers, your children will be under the care of Mrs. W. D. Cook, Miss Fannie Traylor and your own local leaders of the children. Every precaution will be thrown around them while there. Arrange right now to send them to this party. Help some young person in your church community to have a wholesome "good time".

The program is being arranged. The best of teachers will be provided. Show your interest by writing for further information and for a program to your District Young People's Counselor,

Mrs. W. D. Cook,  
Forest, Miss.

The United States Daily is published in Washington every day except Sunday and government holidays, at five cents a copy. It certainly is full of news about every department of the government in which the people are interested. It claims to give all the facts without expressing opinions.



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### At Oakland

The revival meeting at Oakland, Yalobusha County, closed the third Sunday night. The helpers, Rev. W. R. Cooper, preacher, and Rev. Johnie Breland, singer, did splendid service. All seemed well pleased with their work. The singer organized a junior choir before the meeting closed.

The church cooperated in the meeting splendidly, as did also many of the members of the other churches of the town and their pastors. The church is numerically small but the most of the members are true and trustworthy. They are the kind to be appreciated.

The visible results of the meeting were five fine boys and girls received for baptism and a spirit for more and better service among the membership. Every one seemed to enjoy the meeting and the entertainment was royal. Too much to eat was the general verdict of the workers.

The pastor and church are looking forward to a better work in the future. May it be so. Blessings upon those men who came to labor with us. Former pastor, Rev. E. J. Hill, and his wife, were with us for one service and all were glad to see them.

### Notes and Comments

Evangelist Bryan Simmons and singer, Bro. Kee, are in a meeting at Sylvaena, near Water Valley, this week. They go to Spring Hill, near Oakland, next week.

The tri-church revival is on this week in three country churches near Coffeeville. Will give results next week.

Bro. W. C. Hodge, one of the deacons of Clear Springs Church and one of our best men, was operated upon for appendicitis at Grenada Hospital last Saturday. Let us pray for his recovery.

MARRIED—July 21 two of the fine young people of Coffeeville Bap-

tist Church were united in wedlock when Mr. Alton Black and Miss Lillian Floyd were married. Miss Floyd is the daughter of Deacon J. D. Floyd and had entered the Baptist Hospital, Memphis, for training; Mr. Black is a business man of Water Valley. They reside at Water Valley. Blessings upon them.

Rev. R. A. Kyle is assisting Pastor Hollingsworth in his meeting at Pilgrim's Rest Church this week. Bro. Kyle was at one time pastor of this church, but is now pastor of a church at West Point, Miss.

### THE LAW OR THE PEOPLE— WHICH?

W. C. McGill, Pastor of Baptist Church,  
Leakesville

That our country is in a deplorable condition, no one can deny. Relief from the distressing conditions, into which we as a nation have fallen, must be found or else we must soon reach a calamitous end, toward which we are now fast hastening.

Before a remedy is sought we must first find the cause of the ills affecting us. If our prohibition laws are responsible, the remedy is simple—repeal the law. If the fault is in the people as subjects under the law—then our relief must come by a change in the attitude of the people toward the law.

Why charge our prohibition laws as being the cause of most every evil and crime sweeping our country? No law of God or of man ever made a criminal. By disregard for law and disobedience of law men and women make criminals of themselves.

The question is—do we as a nation want temperance? If we do, then no legislative amendments to our prohibition laws are needed. What our country needs most is a change in the attitude of our great daily papers, and the citizenship of our country, toward the law, toward crime and toward criminals.

Condemnation of law has been our theme for ten years. We have almost ceased to condemn crime and criminals. We condone crime and excuse criminals and charge all the evils affecting our country to our "damnable prohibition laws." And as a result of our condemnation of laws, our country is reaping its harvest of robbery, rapine and murder.

Condemnation of our prohibition laws by the press, and the people, indifference on the part of officials to apprehend violators of the law and leniency by the judiciary in meting out punishment to criminals are the three prime factors in the production of the evils that are affecting us.

Do we want temperance and relief from the great malady afflicting our people? If we do, we must take our medicine. The prescription has been carefully compounded by our legislative doctors and is known as the 18th Amendment to our Federal Constitution. We have cursed and condemned the remedy for nearly ten years. Our condemnation of law has developed a disrespect for law

and produced a bountiful crop of criminals.

There must be a change (not in the law) but in our attitude toward all laws, crimes, and all classes of criminals, or else our boasted civilization must soon crumble, and fade, and fail, and anarchy and carnage will sit enthroned on the ruins thereof. For nearly ten years we have had condemnation and violations as our chief theme in conversation and occupation, you can see the results. Let's try endorsement, enforcement, and punishment for a few years and the results will be far less crime and fewer criminals in our jails and penitentiaries. Be not deceived—God is not mocked. "Whatsoever a man soweth, that shall he also reap." Can we as citizens wash our hands of all responsibility and in innocent anguish cry—the blood of our fallen sons and daughters be not charged to criminals, but to our "damnable prohibition laws." By our condemnation of law we have been playing into the hands of the bootleggers and "speakeasy" proprietors. They have increased in numbers, and today are far more numerous than chain stores and filling stations. They thrive and flourish in the same block with the "keep mum" "dram-drinking" "good citizen", our deaf, dumb and blind silence as to what is going on around us has made violators of our prohibition laws feel almost (and in fact they are) immune from molestation or punishment, as they guilty lead our sons and our daughters on to a felon's cell, a drunkard's grave, and a devil's hell.

Who is to blame? Is it the bootlegger? No, our condemnation of law has encouraged him in his defiance of law. Is it the "speakeasy" proprietor? No, the protection and patronage given him by the good citizenship of our country has made him feel that he is doing a human service by his violation of law.

Is it the criminal? No, he is excused and exonerated from blame and punishment on the plea of temporary insanity brought on by the "mean liquor" he was forced to drink in this "crime ridden age under prohibition."

Is it our prohibition law? No, in its early infancy it was so overwhelmed by an avalanche of condemnation that it developed temporary infantile paralysis, from which it has not fully recovered. Am I as a citizen to blame? What is my attitude toward the law? What has been the chief theme of my discourse during the last ten years—condemnation of law or pleading for temperance and obedience of law? These are the questions to be answered by the forty-five million voters of this crime-ridden land of ours, who with one hand uplifted and grasping God's Holy Word, have sworn allegiance to our country, its laws, its Constitution, and its flag. We must first remove the beam of condemnation of law out of our own eye, and then we can see clearly how to pick the motes out of the eyes of our prohibition laws. And then the Utopia of our dreams will be more easily attained.

No advocate of temperance will argue that the distilling of intoxicating liquors will ever become a lost art, or the dram drinker a being of the forgotten past. Our contention is that with our prohibition laws properly executed and enforced, its output can be reduced to an almost insignificant quantity, and its destructive results checkmated to a wonderful extent. And yet, regardless of all the warnings of God and all the laws of man "King Alcohol" will ever have his band of faithful followers, to live as slaves under his dominion and power.

Somewhere the blue smoke will be curling above the copper coil. Somewhere men will be "putting their foot on the rail and blowing back the foam." Somewhere the "bootlegger" will be peddling his liquid wrecker of homes, and destroyers of souls. Somewhere the "speakeasy" proprietor will be luring his victims into the death-chamber of intemperance. Somewhere the robber will be bearing away his stolen loot. Somewhere the automatic and the dagger will be pouring out the life blood of man. Somewhere rum-made widows, clothed in tatters and rags, will be weeping the loss of her fallen mate.

Somewhere half-starved rum-made orphans will be raising their piteous cries and begging for bread when Gabriel puts one foot on land and one foot on sea and sounds the death-knell of time.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Beware!

I am asking the good people of Greene County for some information. Will every good man and woman over the county write me as to how the law is being enforced in your community and this means all law?

Write me at Leakesville and you will confer a great favor on me.

### MIDWAY IN LEAKE COUNTY

The annual meeting was held the second week in July by the Midway Baptist Church in Leake County. Brother B. F. Odom is the pastor and is liked by the church. The writer did the preaching. It was in this church where he first heard the gospel and here learned the way of salvation. This is the "Old home church" with him. Oh the sacred memories of that dear old church. I was pastor there in connection with other churches for several years. It has been my privilege to do the preaching in sixteen revival meetings in this church. Some of those who worshiped there when I was a child are still carrying on for the glory of God. I love them because of what they are and what they have been and still are to me. Blessings upon all their work in the Lord.

—B. E. Phillips,  
New Hebron, Miss.

P. S.—Some were added to the church.

Tenderfoot. "How can I drive a nail without hitting my finger?"

First Class. "Hold the hammer with both hands."—Boy's Weekly.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

August 4, 1929

Belshazzar's Feast, Daniel 5:17-28  
(From Points for Emphasis  
by H. C. Moore)

Golden Text—Be not drunken with wine, wherein is riot. Eph. 5:18.

1. The Message from the Prophet was delivered to the maudlin king. Daniel refused to accept financial reward, but proposed to read and interpret the writing on the wall. But before revealing the awful message that glared down upon them, the seer unfolded the causes that led to it. Belshazzar should have been a better man. He was reminded of the conduct and retribution of his illustrious ancestor, Nebuchadnezzar, to whom God gave the kingdom with greatness. All peoples trembled before him as a mighty despot who according to his own will slew and kept alive. But when his heart was hardened by pride he was deposed from his throne and sent forth as a madman into the fields with the beasts for his associates, the grass for his food, and the dewy earth for his bed. Not until he recognized the Most High God was the scepter of power again placed in his hands. All this Belshazzar knew. Yet he sank deeper and deeper into sin. He was indifferent to instruction. He was inflated with pride. He was ungrateful to God who gave him every blessing. He was basely irreverent in the desecration of the vessels taken from the Temple in Jerusalem, and used them in disdainful insult to Jehovah. He was guilty of intemperance, for freely flowed the intoxicating wines, dulling sensibilities, clouding reason, undermining empire. He was guilty of persistent idolatry when he knew that Jehovah was ruler of heaven and earth.

2. The Message from the Wall was explained as the aged Daniel finished his fearless address to the young Belshazzar, and the mysterious hand disappeared. The characters were familiar but the arrangement baffled solution by the astrologers who were accustomed to read from left to right. Daniel made out the words (according to Talmud) by reading from the top to the bottom. But what did the words mean? Expositors answer: Mene, repeated for emphasis, is for mina, a pound, being derived from a word which means to number; tekem, meaning shekel, is from a word signifying weight; upharsin, the plural of Peres, represents a half-mina, and comes from a word meaning to divide. So literally, the writing could be translated, "Numbered—weighed—divided." With prophetic insight Daniel filled out and read the message of God to Belshazzar. His power was at an end. He had been weighed and proved wanting. His kingdom was rent and transferred. No wonder the king and his courtiers were alarmed.

### HAVE YOU SENT YOURS?

A number of churches that had Daily Vacation Bible Schools this summer have not yet sent in the final report. Help us get this complete this year by sending in yours if it has not already been mailed.

These blanks can be found in the

"Principal's Book", but if yours has been misplaced, they will be mailed to you if you will write the Sunday School Department, Baptist Building, Jackson.

—E. C. Williams.

### DAILY BIBLE READINGS FROM CHARLESTON

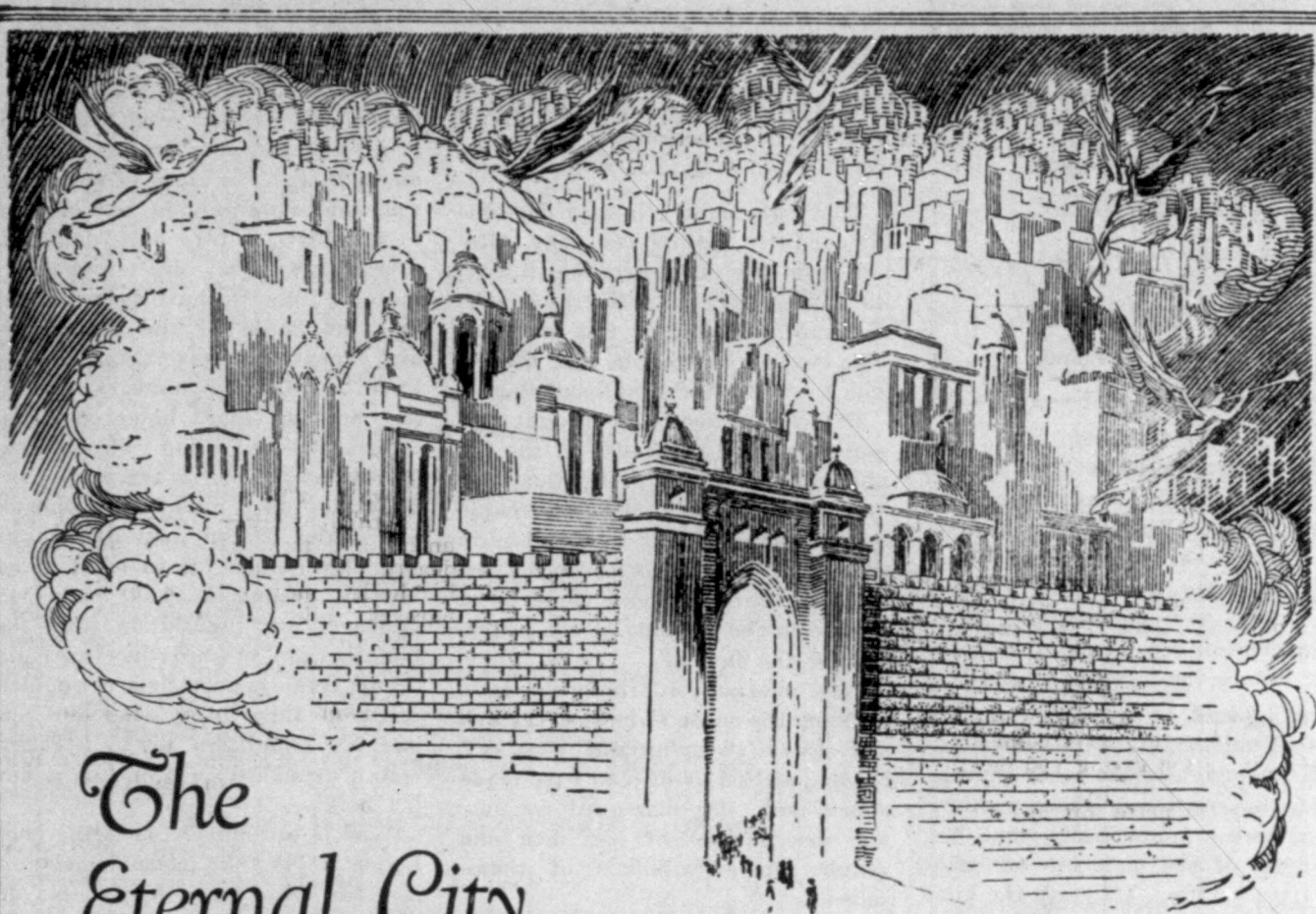
Below is a list of Juniors who have read the Bible daily for the past quarter. This was sent in by their superintendent, Mrs. Ned Rice.

Janie Kuykendall

Forrest Burnett

Aline Koonce  
Pauline Harris.  
Florence Stockton  
Eleanor Hardwell  
Mary Frances Fox  
Junior Henson  
Mildred Cox  
Sam Cox, Jr.  
Clinton Dew

"Marriage", said the philosopher, "is like a railroad sign. When you see a pretty girl you stop; then you look; and after you're married you listen."



## The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

## Winnsboro Granite

### "The Silk of The Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

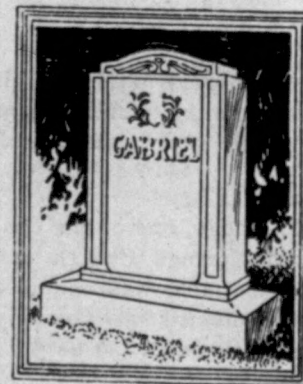
Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.





# The Children's Circle

Mrs. P. I. Lipsey

## Bible Study: 2 Sam. 12:15-23

We studied about David's boyhood last week, and today we have the story of a great sorrow that came to David when he was a grown man, thro' the loss of his little son. The baby was very sick, and David prayed to God to spare his life; the poor father was in deep distress, and could not eat, but lay on the ground in grief. When the child had been sick a week, he died, and David's friends were afraid to tell him that the child was dead. But David, seeing them whispering together, asked if his little boy was dead, and was told he was. Then he did a strange thing, that surprised his friends. Instead of grieving more, he got up and bathed himself, and put on clean clothes, and went to God's house, and worshipped God: then he went home and asked for something to eat, and had a meal. His friends thought this was a strange way to do, when his dear little son had just died, and they asked him about it. He said that while he had hope that the boy might live, he kept on praying to God, begging Him to spare him, but since he knew he was gone, he knew he could not bring him back to life. Then he said a thing that many fathers and mothers whose loved ones have died have tried to say for themselves, that the dear ones may not come back to us, but that we will go to them. This is a blessed hope, that gives us strong comfort.

My dear Children:

A number of letters have come in this week, and I am giving you most of them today.

I am giving the prize for the little folks, who were to tell me how they helped their mothers, to Ethelgene Parker, of Jackson. Her letter is below here, and I am sure you will think she is a very useful little girl. The other letters are fine, too, but Ethelgene does several things that the others do not mention. I am so glad that as many little girls as these help their mothers so much! I had no idea there were so many things they could do. I am sending Ethelgene a little sweet-scented carved pendent on a ribbon, the whole to be worn around her neck. We send her our love, too. As for Jeannie Howe's "contest", in which several are interested, I don't know whether that was not just a little piece of fun; anyhow, we will wait till she comes, next month.

One last word: Keep on the good work for Miss Gladys' scholarship, won't you, please?

Much love from

—Mrs. Lipsey.

## Prize-Winning Letter

Jackson, Miss.

My dear Mrs. Lipsey:

This isn't my first visit, altho' its been a long time, for I was three when I wrote before and now I'm five. That's getting big, isn't it? I meant to write you myself but I write so slow and can't spell all I want to tell you. I hope to get in the contest. This is how I help Mother in the kitchen and dining room: I can wash my hands right clean and set the table except big plates that Mother don't let me handle. I sweep, dust, dry and put away the silverware and glasses, put out the milk bottles and bring in the milk, bring in coal and put in the heater to keep hot water, and sometimes on Saturday night I fix a fire for Sunday all except lighting it. That helps to get to Sunday School on time. If Mother wants to buy vegetables on the street I stay

out and watch for some, and I always buy the oil and pay the man. I can run across the street and get buttermilk for Mother and come straight back if I don't forget. I've tried washing dishes and mopping, but don't do those much as I'm afraid of hot water, but I usually remember to empty pan under the refrigerator. Mother says the most help is when I keep baby sister playing happily close by where she can see and hear us. We sing, and that keeps her happy at her work. I hope my letter isn't too long. I can do lots more, but better not say so now. Baby sister and I want to be honor members. She's a new member.

Ethelgene Parker.

You have written us once before, Ethelgene, with some money, and another time, when you were with Mother at a meeting at the Griffith Memorial Church, you came and brought me some more money, a whole fifty cents! I remember you very well. We have some good letters from the kiddies in this contest, but yours is the best and I am sending you the little prize.

Hazlehurst, Miss., July 8, 1929.

Dearest Mrs. Lipsey:

Here I am again. Vacation is about over. Our school will start August 12, and I will be so glad. I will have my same teacher. I wrote two letters to the Circle last year and had the pleasure of seeing my letters in print, and I wrote one sometime ago but as I have not had the pleasure of reading the dear old Record this year before I will write again. I would love so much to get letters from the Circle readers. I was nine years old June 3. Who is my twin? If I see this in print I will write again and send something for the B. B. I. girl. Is it Miss Gladys again. I will get to read the Circle now as Auntie has subscribed for the Record. I will close with love and best wishes to Mrs. Lipsey and all the Circle readers. I am as ever,

Jessie Mae Callender.

Morton, Miss., July 15, 1929.

Dear Mrs. Lipsey:

This is my second time to write you. How are the orphans? I am sending 5c for the orphans. I go to S. S. every Sunday I can. I must close for this time. Much love,

Rosa Wilma Gaddis.

Rosa, I saw a tiny boy from the Orphanage the other day who was mighty sweet. His name is Dicky, and he has red hair. Thank you.

Learned, Miss., July 19, 1929.

Dear Mrs. Lipsey:

This is my second time to write you and the page. The other day we went to Jackson and went to the Old Ladies' Home and lots of other places. We tried to find the Baptist Orphanage but we could not. We are going back again soon and try to find it again. Jeannie Howe, of course you were saying kitty, for what little girl does not love cats? I hope that I am right and that you will bring me a present from London. I wish that I could see you, Jeannie, but I don't guess I can. Lots of love to all,

Ruby G. Williams.

That sounds like a good guess, Ruby. Come again soon.

Jackson, Miss.

My dear Mrs. Lipsey:

I came just to tell you what the Baby (Jeannie Howe) said. Being a baby myself I know baby talk and can speak it correctly. I'm just sure

that Baby said Scat, for tcht is just the way I say scat when I see a cat. Mrs. Lipsey, you see I've written most of this myself. Sister and I wrote last week and just when the letter was ready to mail I gave it a bath.

Elsie Emma Parker.

I'll take your word, little Elsie, as quickly as anyone's on this matter. We are so glad to make your acquaintance, and to have you as an Honor Member.

Learned, Miss., July 19, 1929.

My dear Mrs. Lipsey:

I am a little girl most 6 years old. I have blue eyes and light complexion. I thought I would tell you all how I help my Mama. I dry the dishes, sweep the porch, draw Mama cool water, play with the baby while Mama is busy, bring in stovewood, pick beans for dinner, peel potatoes, keep my shoes cleaned and put up, keep my clothes put up, and lots of other little things. I just love to help my Mama, and Mama says she could not get along without me. Lots of love to you and the page children. Rosa Marye Williams.

Mrs. Lipsey, I hope my letter wins the prize.

This is a mighty good letter, Rosa Marye. I know Mama is proud of you.

Picayune, Miss., July 16, 1929.

Dear Mrs. Lipsey:

I am a little orphan boy two years old. My Mother died when I was two months old, and I live with my Grandparents. They and my uncles and aunts all love me very dearly. My Daddy is married again, but he lets me stay with my Grandparents. I love to go to S. S.; am in the Cradle Roll. I always ask for money when I go. I think that is a part of it. I want to see if I can answer the puzzle for Jeannie Lipsey. I think she must have said, "Scat", as I am sure her Mother said this to the cat often, and she was trying to say this too. And I imagine she had never heard the word "rat". Am sending 5c for the B. B. I. girl. Hope this is not too late to be in print. With love,

Chas. Felston White.

I know your folks all love you, Charlie: how could they help it? And you are right about taking the money to church. Thank you for our part.

McCool, Miss., July 18, 1929.

Dear Mrs. Lipsey:

Will you let a little girl four years old join your Circle? I am too small to go to school and too small to go on picnics, so they say, so I hope I'm not too small for the Circle. My sister wrote a letter today to the Circle. I am sending you a dime for the B. B. I. girl. Your little friend,

Elloise Fancher.

Thank you, little new friend. You are not a bit too small.

McCool, Miss., July 18, 1929.

Dear Mrs. Lipsey:

I have intended to write the Circle for a long time but have just neglected it. I am a little girl nine years old. I will be in the sixth grade next year. I take music and like it very much. I have one little sister four years old. I am sending a dime for the B. B. I. girl. Hoping to see this in print, I am a new member,

Sibyl Fancher.

We are so much obliged to you and little sister, too, Sibyl. It seems to me you are well advanced in school.

Hazlehurst, R. 1, July 18, 1929.

My dearest Mrs. Lipsey:

Here I am again after so long a time. I have been having a real nice time. I spent a week with my Grandpa Lupo, and had a real good time with my aunts and uncles: they were so good to me. I went somewhere every day. I went with Aunt Barbara to Wesson one day and she

got me some ice cream. My school will start in August this year. I'll be 7 years old September 19. Who has my birthday? As Jessie Mae was writing and you never said anything about me in your letter I would let you know I hadn't forgot you. I hope to send something for the B. B. I. girl next time. Jessie Mae and I and our little cousin, Eva Smith, wrote to the Circle the week we spent at Grandpa's but I failed to see them in print, so I'll close with lots of love to all the Circle readers and Mrs. Lipsey too. I am your little friend,

Clyde Callender.

I think your letters came out all right, Clyde. This has been a pleasant summer for you, and I hope you will enjoy school just as much.

1500 Second Ave.,

Laurel, Miss., July 19, 1929.

Dear Mrs. Lipsey:

I have been wanting to join the Children's Circle for a long time and I just keep putting it off since school has been out. I am eleven years old and am in the seventh grade. I am in the Junior Department in Sunday School at the Second Ave. Baptist Church. Your friend,

Estelle Fagan.

P. S.—Enclosed please find a dime for the B. B. I. girl.

Now you have started, Estelle, you mustn't be so long with your second letter. And get a friend or two to come with you, won't you? Thank you.

GUIN, ALA.

I have been in Alabama for some four years but still remember where to get a good sound Baptist preacher when I want a meeting. I always send to the good old state of Mississippi. When I decided to have a meeting here I prayed over the matter and the Lord directed me to W. W. Kyzar, Philadelphia, and as the Lord makes no mistakes we had a great time. He was worth more to our town than any two preachers that I have had here in the past. We had a great time. We had 47 additions, 41 by baptism. I doubt if Mississippi appreciates Bill Kyzar half as much as they should.

I needed a man for Winfield and lifted up mine eyes to the fair little city of Winona, and secured that gifted, sound, loving, consecrated master in the pulpit, V. E. Boston. My people say he is by far the best that has ever been in Winfield. It is hard for false doctrines to live when men like Kyzar and Boston have preached the gospel in a town. We had a great victory with 21 additions. I thank God for uncompromising men like these.

Mr. Curtis T. Williams of the Baptist Bible Institute, New Orleans, had charge of the music in both meetings. He is a great character. The Lord is using him in a great way. If any preacher needs a man that can do the job, just call for Williams. He is a fine director and a great soloist.

Pray for us fellows that are working in Alabama. It is a great state but I can't forget the fine fellowship that I enjoyed in Mississippi.

Yours in service,

—A. M. Nix.

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## THE ORPHANAGE

In beginning this article, we desire to thank the good Christian people, who have contributed to the needs of the children in the Mississippi Baptist Orphanage. Though they need many things, as is true in many of our homes throughout the state, you have made it possible for us to keep going without borrowing money for support and maintenance. We are trying to adopt a policy of liberal economy. That is, we desire to arrange for those things absolutely necessary and at the same time, save everything possible to improve local conditions.

Several Sunday Schools have made it a custom to arrange to send us a monthly offering, and a few churches have also done this. Possibly there is no better plan than to send in regular donations for the support of the children; for if our people as a whole should adopt a policy of this kind, small contributions from many communities and churches would make a total sufficiently large to care for all here, and also arrange to take those pleading for admission. I am confident, if I could carry you with me to see many of the conditions surrounding our little children asking for admission, there would be a more general response in the matter of arranging to care for the unfortunate child, who has to come here at the suggestion of some mature person, and in many instances those at present assisting would make more liberal contributions. Again if

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you could be here to see some of the little children receive some of the things sent in to them and fully understand the joy they receive through them, we would find it so easy to meet the needs; for I am sure you would then join in to improve living conditions as well as to arrange for the necessities of life.

Though it will be impossible to mention all persons, who have assisted the Home within the past month, we desire to specially mention a few things contributed recently. Possibly the Seale-Lilly Ice Cream Co. should be mentioned as one of our most helpful friends. On every Sunday afternoon, Mr. Seale and his company arranges to send cream to the children. When we stop to consider the liberality of the persons arranging to give the Home forty gallons of cream every week, (and we are advised that the same company sends the Methodist Home cream for the children there also), it would be difficult to cause us not to think such persons among the best Christian people of our city and state. If our people will carefully consider the willingness of such characters to assist those unable to care for themselves, the Christian confidence in others will be greatly improved in our churches.

I also desire to thank some of the Christian ladies, who have made it possible to assist about a dozen high school students to make up back work in school. Since the children have had poor advantages for school work, we are pleased to have them make up the necessary work to enable them to enter the next higher grade, and therefore we think it is very kind of the good Christian women of the churches in Jackson to help them. Two or three of the students were provided for by persons in other communities, which we appreciate in the same manner.

And last in the list for this letter, comes the annual BIRTHDAY PICNIC by the Dreyfus family. Our children always look forward to Margaret's birthday with joy; for the family has established the custom of giving the entire Home a picnic on the 19th day of July. In considering the abundance of refreshments together with the thoughtful arrangements for the entertainment and amusement of the children, we are led to wonder at the kind consideration of these good people. Through this plan they have not only brought happiness and recreation to a large number of children but have also impressed us with their interest in others. Their generosity to these orphan children will follow them many years hence. And we are confident their generous qualities will be taken up and carried on through life by their fine daughter.

In conclusion we also want to thank the Elks of the city for the nice picnic, watermelons, ice cream, cold drinks and refreshments in general recently given to the children of the Home. We certainly appreciate their thoughtfulness of the children.

Faithfully yours,

—W. E. Thompson.

We have just closed a great meeting at Kokomo, Miss., in which four were received on profession of faith and one by letter. The whole membership seemed to be revived and a new bond of affection created for the pastor, who did the preaching.

Taken altogether it was one of the greatest meetings I've ever held. It was great the way the Methodists cooperated with us.

I have five other weeks of meetings and desire the prayers of those who know God, that I may not fail to preach the whole Gospel.

Fraternally,

—Henry L. Byrd,  
Clinton, Miss., Pastor.

Friendship is a strong country church about nine miles west of Brookhaven. I have been preaching here each second Sunday afternoon. Bro. J. L. Anderson of Colfax, La., was to be with us here the third Sunday in July, but could not come. We did our own preaching here. The people gave us good support. The Lord added seven for baptism.

—W. B. Haynie.

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## B. Y. P. U. Department

*"We Study That We May Serve"*

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Every Request Met

So far this summer we have met every request coming to us for a worker in a rural church. We announced early in the spring that we would do our best to send a worker during the months of July and August to every rural church requesting help. To date we have met every request and feel that we have helped forward the work in a splendid way.

### ??? Memphis ???

Memphis, December 31. That's our slogan and will be for 350 Mississippi Baptist young and old who are deeply interested in the progress of our work. The first Southwide B. Y. P. U. Conference will be held in Memphis under the direction of the B. Y. P. U. Department of the Baptist Sunday School Board and we have set for our goal 350 attending from Mississippi. We will have that many and don't you forget it.

### Bible Readers Certificate and Seals Awarded for Six Years Reading

Happy are we when we are privileged to announce the name of any of our B. Y. P. U. members who have been faithful in keeping up their Daily Bible Readings even for one year, but here we have a six year record. Curtis Green, a member of the Intermediate B. Y. P. U. of Fifteenth Avenue Church, Meridian, has a perfect record as a Junior, having kept up the readings for the full four years, and has kept up the Intermediate readings now for the two years that he has been a member of the Intermediate union. This gives him a record of six years. We congratulate Curtis on this fine record and commend his zeal and faithfulness to all who read this report.

### Our Honor Roll for Second Quarter A-1 Adult Unions

Richton; Progress, Pike County; Oxford.

### A-1 Senior B. Y. P. U.'s

Greenville; Toomsaba; Beaumont; Harpersville; Leaf; Griffith Memorial, Jackson; Progress, Pike County.

### A-1 Intermediate B. Y. P. U.'s

Sumner; Baldwin; Tunica; 41st Ave., Meridian; McLain; No. 1, Beaumont; No. 2, Beaumont; No. 1, Philadelphia; Norfield.

### A-1 Junior B. Y. P. U.'s

Beaumont; Wide-Awake, 15th Ave., Meridian; Tip-Top, 15th Ave., Meridian; Fairy Workers, Philadelphia; First, Corinth; Norfield; Grenada; Baldwin; Kosciusko; Harpersville; Clinton; Eudora, DeSoto County; No. 2, First, Vicksburg; Willing Workers, Oxford; Hermon Dean, Brookhaven; Zion Hill, Forrest County.

### 100% Study Course

Beaumont Adults; Beaumont Seniors; Bethune, Griffith Memorial, Jackson; Leaf Seniors; Utica Seniors; First, Meridian, Intermediates;

Beaumont Intermediates; No. 1 and No. 2; Philadelphia Intermediates No. 1; Beaumont Juniors; Wide-Awake, 15th Ave., Meridian; Zion Hill Juniors, Forrest County.

### 100% Giving

Richton Adults; Progress, Pike County, Adults; Beaumont Adults; 1st McComb Adults; Greenville Seniors; Toomsaba Seniors; Progress, Pike County, Seniors; Thomastown, Attala County; Bogue Chitto Seniors; Winona Seniors; Utica Seniors; Leaf Seniors; Okolona Intermediates; Richton Intermediates; Highland, Meridian, Intermediates; No. 1 and No. 2 Intermediates, Philadelphia; No. 1 Beaumont; Grenada Juniors; Baldwin Juniors; Kosciusko Juniors; Eudora, DeSoto County, Juniors; No. 2, First, Vicksburg; Camden Juniors; Richton Juniors; Bogue Chitto Juniors; Winona Juniors; Beaumont Juniors; First, Corinth, Juniors; Zion Hill, Forrest County, Juniors.

### 100% Memory Work

First Church, Corinth, Juniors.

### Many Say Yes When It Is No

On our report blank we ask this question, "Do you think your B. Y. P. U. is A-1" and every quarter we have reports to come in marked YES when after checking we find that they have not met the requirements. Sometimes it is because they had less than a 75% attendance record. (Juniors only require 50%); sometimes it is because only two monthly program planning meetings were held when it must be one each month; sometimes it is because one or two officers failed to read their reports at the regular quarterly meeting of the B. Y. P. U.; sometimes it is because no record of "Giving" is made, the space is left BLANK; sometimes it is because the Sword Drill had been omitted from the report, and sometimes it is because the Bible readings do not meet the 50% requirement. WE CANNOT CHECK YOU A-1 unless your union has met every requirement. Be careful when you make out the report and check every point.

On to Memphis December 31st. First Southwide B. Y. P. U. Conference.

### Here's the Spirit

Here comes a letter from one of our fine B. Y. P. U. workers of last summer saying that she had planned to rest this summer after teaching school all year, but that the call to service in her heart is too great and that she wants to serve this summer, not for pay but for the joy she will get out of it. She has been assigned the work. This is from Miss Fannie Lynn Gamblin of West. We appreciate this fine spirit.

Our Van Vleet Senior B. Y. P. U. was honored recently by having two of its members, Raphael Arnett and

## Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoult-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,  
Hattiesburg, Miss.

Palma Davis, elected as deacons of the Van Vleet Baptist Church. They were ordained on July 20th, with Bro. L. C. Riley of Okolona preaching the ordination sermon.

An interesting feature was that Palma Davis was ordained with his father, W. F. Davis.

—Annie Lee Collins, Cor. Sec.

### Associational B. Y. P. U. Organized for Simpson

On last Sunday afternoon at 3 o'clock the members of the B. Y. P. U.'s of Simpson County Baptist churches met at the Magee Baptist church to organize an Associational B. Y. P. U.

After a devotional period led by Mrs. L. W. Ferrell, who pictured to us the need of this organization, she introduced Mr. A. W. Talbert of the Davis Memorial church of Jackson, who told us of the work, and after a vote in favor of organizing an Associational B. Y. P. U. of Simpson County was unanimously carried, Mr. Talbert appointed a committee who nominated the following officers, who met with the approval of the assembly and they were elected.

The officers elected are as follows: Miss Bertha Walker, president; Miss Minnie Glaze, vice-president; Miss Natty Turner, secretary-treasurer; Mrs. L. W. Ferrell, Junior-Intermediate leader; Rev. L. W. Ferrell, pastor, counsellor; R. B. Moulder, Group Captain No. 1; Mendenhall Church, Group Captain No. 2; Pinola Church, Group Captain No. 3; Braxton Church, Group Captain No. 4.

B. Y. P. U.'s from the churches of the county were represented as follows: Beulah church, 6; D'Lo church, 4; Magee church, 32.

After enthusiastic talks from Miss Walker and Rev. L. W. Ferrell, the

meeting adjourned to meet at the D'Lo Baptist church on the third Sunday in August, where a good program will be rendered and we hope to have all churches in the county represented.

Teacher: "Tommy, if you had 50 cents, and you loaned your father 30 cents, and your brother 20 cents, how many cents would you have?"

Tommy: "I wouldn't have any sense."—Ex.

### COME TO BLUE RIDGE This Summer

Workers with boys and girls will welcome new courses this summer. 1. Camp craft. All details of organizing and running camps. 2. Methods in Boys' Work. 3. Physical Education. Six sections covering play leadership, folk dancing, indoor games, etc.

Ask for booklet A. Every church would be helped by sending two or three young men or young women. Register early. Blue Ridge is the vacation place supreme for whole family.

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M. P. L. Berry, President, Clinton, Mississippi



## Book Notes

BOOK NOTES  
All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.  
O. OLIN GREEN, A.B., Th.M.  
Hazelhurst, Miss.

"For books are more than books, they are the life,  
The very heart and core of ages past,  
The reason why men lived and worked and died,  
The essence and quintessence of their lives."

—Amy Lowell.

**Wisdom in Soul Winning**, by W. W. Hamilton, President Baptist Bible Institute, New Orleans, La. Baptist Sunday School Board, Nashville, Tenn. \$1.00.

The author of this most excellent little volume wastes no time in philosophizing about soul winning, but plunges into the heart of his theme at once and tells his readers how to do this most important work. There are fifteen chapters all beginning with the word "wisdom" which seems a little too mechanical, but there is certainly wisdom in all this prince of evangelists has to say on the subject of evangelism. No man among us is better qualified to write on this theme of all themes than is Dr. Hamilton. He has been a successful pastor, a safe and sane evangelist, and now that he is a seminary president he has lost none of his fiery zeal and is still one of our greatest evangelists. The book is admirably adapted for the place it holds among the books on Church Administration, and lay workers and ministers alike will profit by a study of this book.

**Enlisting Laymen**, by F. A. Agar. The Judson Press, Philadelphia. Price \$1.00.

The author of this fine little volume is without doubt one of the greatest living church experts. He is not a mere theorist. His suggestions about the work a layman should do, and the way to get him to do it, are sane, practical and scriptural. This pastor esteems the work so highly that he intends to take up a study of this book with the men of his church.

**Present Perils in Religion**, by Albert Edward Day. Abingdon Press. \$1.00.

A very discriminating study of the problems and dangers in the religious thinking of our time. The author would have us get rid of all sham and pretense in religion and go to the fountain source of reality as we find it in Jesus Christ. The book will clarify religious thinking and stimulate readers to re-examine their religious foundations in order that they may make them more secure.

**The High Faith of Fiction and Drama**, by W. L. Stidger. Doubleday Doran, Garden City, N. Y. Price \$2.00.

The uniqueness with which the author treats literary themes and brings out of them great moral and religious ideas is manifest in this most unusual book. He gives an

interpretation of fifteen novels and dramas and does it in such a manner that the reader will get a good idea of the play or novel and at the same time find an important lesson. Dr. Stidger possesses great insight into characters and situations. Ministers, as well as general readers, will find great interest and profit in reading this book.

**Children of Light in India**, by Mrs. Arthur Parker, Fleming H. Revell, New York. Price \$2.00.

Here are many real stories and they are charmingly told. Mrs. Parker has spent her life as a missionary in India and has the ability to describe characters and scenes with rare insight and fascination. She relates stories of native men and women—philosophers, poets, a robber, a judge, a priestess and many other converts to Christianity. She has the gift of making her characters live and talk before you. We cannot commend this book too highly.

**The Diamond Shield**, by S. J. Porter, D. D., Baptist Sunday School Board. \$1.50.

In this work Dr. Porter is at his best. Without exaggeration we can say it is one of the most delightful books we have ever read. To begin with, it is a gem of literary art, and it deals with the greatest of all themes—LOVE. It is a study of I Corinthians, thirteenth chapter. We have been thinking that Mr. Drummond had written the last word on: "The Greatest Thing in the World", but our own Samuel Judson Porter has gone "one better" and has given us the finest exposition of this chapter in all literature. Read it and see for yourself.

**This Is My Church**, by Dr. F. F. Brown, Pastor First Baptist Church, Knoxville, Tenn. Baptist Sunday School Board, Nashville, Tenn.

This excellent little volume is endorsed by the Executive Committee of the Baptist Brotherhood of the South and is recommended as one of the six books for use in their study course. The book is evidently written out of the author's experience as pastor of some of our great churches. We could wish that some of the chapters contained a little fuller discussion but all of it is good as far as it goes. It is one of the clearest and most forceful discussions of the questions of giving and the problems of church finance that we have read. We can wish for it a wide circulation.

**Christianity of Today** by Members of the Faculty of Garrett Bible Institute Evanston, Ill. Cokesbury Press, Nashville, Tenn. Price \$2.00.

This volume had its origin in a series of lectures given over WCFL, Chicago, by members of the faculty of Garrett Bible Institute, Evanston, Ill. Vital themes relating to the religious life of today are discussed in a popular and forceful manner and that without the surrender of scholarship. Everyone interested in religion as applied to modern life will enjoy reading this book.

**Missions in a Changing World**, by W. W. Pinson, D. D. Cokesbury Press. \$1.00

The author gives a most incisive, clear-cut analysis of present world conditions. If the picture he paints is dark in some portions it is highlighted in other places by the gospel of hope. Having spent many years of service in connection with the Board of Missions of the Methodist Episcopal church, South, he can speak with authority on missionary themes. He writes in a straightforward, easy-going manner without any pretense of literary show and what he says is both informing and refreshing. The book will serve a needed place in bringing our thinking up to date when we come to consider present-day missionary problems.

**Missions in Principle and Practice**, by W. H. Knight, A. B., Th.D., Professor of Missions Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Baptist Sunday School Board, Nashville, Tenn. Price \$1.00.

Here is an original plan for mission study. The author has brought us under lasting obligation to him for producing such an informing and inspiring book. After a thorough discussion of missions as taught in the Old and New Testaments he gives three chapters to a study of missions in other lands. These chapters are replete with information. Then follows a chapter on "The Homeland," closing with a chapter on "Missionary Prospects—The Future." The work is written in a clear, direct and forceful style and evinces a wholesome evangelistic spirit.

**The Bride of Christ**, by W. W. Weeks, D. D. Baptist Sunday School Board. Price \$1.75.

This is a book of sermons on the person and work of Christ and it is needless to say that they are of a very high order. There is in them poetic imagery, fervid eloquence and an undertone of deep spirituality. All Christian people, ministers especially, will greatly enjoy this book.

### FULTON REVIVAL

Secretary Byrd of the S. S. Board came to us on the fifth Sunday of July and remained with us for eight days. We had fine crowds, more at night than we could take care of.

The preaching was of a high type. I have never heard messages that were more convincing. The people of the town came to hear these gospel messages. They were plain, practical, and pungent. We are grateful to God that He sent Bro. Byrd to us.

The singing was done by home talent, and was well done.

The visible results of the meeting were 37 additions to our church, 18 by baptism and 19 by letter. Our church membership was revived. Also an impetus given to our church building program, which we hope will result in a new building. May we have the prayers of the readers?

—D. H. Waters, Pastor.

Nightie—"The secret of good health is onion eating."

Nite—"But how can onion eating be kept a secret?"—Ex.

## IN MEMORIAM

REV. J. B. DeGARMO

Another standard bearer of the Cross has gone to his reward. Bro. J. B. DeGarmo, Memphis, Tenn., passed away Thursday morning at 6 A. M. at the Baptist Hospital in Memphis. He had been a successful business man up to the time he felt called by God to preach the gospel. This impression was so strong that he gave up all secular affairs and devoted his talents, powers and life to the evangelistic work. In 1913 he was ordained to the ministry. He was never a pastor, but was a great lover of pastors and wherever he helped one, he left a fine impression upon both saint and sinner.

He had a great passion for souls and the purity of the membership of the churches. He had a high sense of honor, with strong convictions for the right. He knew God and His Word. He knew the plan of salvation and presented it in a most convincing way—one need not err under his preaching. He was not a sensational preacher, yet like his Master, the common people heard him gladly. He sounded no trumpet before him, and when you heard him, you felt the trumpet had sounded and that a messenger with a message from God had spoken. When I heard him I said, "I cannot do it that way, but I covet the best gifts."

He was a man of fine personality and always greeted you with a smile. He felt and he believed the hope of the world was Christ and that was his theme. It was the burden of every sermon. He wanted to live that he might preach Christ. He and his friends made a hard fight for his life: Three men: F. W. Roth, Pastor of Whitehaven Baptist Church; T. A. Hills, and Herbert Collins, gave their blood—Bro. Roth twice, Bro. Hills three times and Bro. Collins once; the last two are members of Boulevard Baptist Church. Besides these a large number of others were willing to give their blood that he might live and a host of people were praying for his recovery, but to no avail. A great preacher has fallen and thousands, along with dear wife and kindred are left to sorrow, but sorrow not as those who have no hope, for we expect to meet him after awhile. So let us be content with the thought that God knew best and His will be done.

He was a devoted husband and father and always spoke of his wife and children in the most affectionate way. His remains were taken to the First Baptist Church, where his funeral was preached by Dr. Boyce Taylor and Dr. A. U. Boone, his pastor, who paid high tribute to him as preacher and member of the church. The writer had a part in the service. From there his body was borne by loving hands to Forest Hill Cemetery, where we laid it to rest till the same Spirit that raised up Jesus shall raise his body from the grave and we shall meet again.

May his loved ones rejoice that



they had one so true to God and His Word and such a lover of souls to give:

Sleep on, Beloved, and take thy rest, We loved thee much, but Jesus loved thee best.

—Eld. J. H. Wright.

#### In Memoriam

G. B. Pepper departed this life June 26, 1929. His spirit took its flight to heaven at his home in Mantee, Miss., Webster County, where he had lived for forty-six years. He was a member of Mt. Pleasant Church. He was a Deacon in the church and Superintendent of the Sunday School for the past six or eight years. No one was more faithful to his post of duty than he was. He was a devoted Christian with the deepest convictions and superb loyalty to everything that was right. His body is gone but his works live on. He leaves to mourn his passing a wife and children and brothers and sisters to whom we extend our sincere sympathy, and point them for comfort to the Heavenly Father.

#### SERVICE RENDERED BY YOUNG WOMEN IN MISSISSIPPI WOMAN'S COLLEGE

##### Report of Country Church Work Last Session

1. Number of Associational Meetings where girls served on program..... 4
2. Number of Churches in which work was done..... 10
3. Kinds of work done—B. Y. P. U. and Sunday School.
4. Number of girls enlisted in country church work..... 45

##### Community Work

1. Organizations in which college girls serve as leaders in Immanuel Church:
  - a. Junior and Intermediate B. Y. P. U.
  - b. Primary, Junior, Intermediate and Senior Departments in Sunday School, and also as General Secretaries.
  - c. Leaders of Sunbeam Band and G. A.'s.
2. Number of girls enlisted in this work..... 42
3. Visits made by girls in interest of this work..... 268
4. Telephone calls ..... 46
5. Letters written ..... 12
6. Special Programs..... 6
7. Number of girls taking part.. 53
8. Socials ..... 5
9. Special work during Revival—21 girls working in a band for the saving of souls.

## CUTS

Scratches, burns and other skin abrasions with children, easily become infected. ::

Safeguard with

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At all drug stores. For free sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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## Starke's University School

### Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins

J. M. Starke : : : Montgomery, Ala.

10. Number enlisted in taking census for church..... 15
11. Total number of girls enlisted in community work..... 152
12. Christmas boxes ..... 3
13. Christmas offering (about) \$300

#### Hospital Work

Each week the girls carry flowers and tracts to the two City Hospitals. On Saturday they carried the Sunday School quarterlies and studied the lesson with the patients who were able.

1. Number of girls enlisted..... 68
2. Number of visits made..... 903
3. Flowers ..... 47
4. Leaflets ..... 206
5. Prayed with..... 8
6. Bible read with..... 6
7. Candy and fruit..... 4

#### Miscellaneous

1. Won State Y. W. A. Banner.
2. Won Second place in B. Y. P. U.
3. Won Banner for the "Best Idea" at Sunday School and B. Y. P. U. Convention.
4. Had representatives from the College on the programs at State Sunday School and B. Y. P. U. Conventions, and also State W. M. U. Convention.

#### Total Report of School Year 1928-29 Negro Work

The college girls teach some study classes for the colored women and children.

1. College girls enlisted..... 37
2. Number of churches where work is carried on..... 2
3. Total number of services held (both churches)..... 26
4. Total number pages of literature distributed ..... 310
5. Total number of visits to homes ..... 85
6. Number of special programs at churches..... 3
7. Flowers carried to sick (times) ..... 6

#### Twilight Prayer Meetings

Are held in each dormitory each night except Wednesday and Sunday nights.

#### Mill Work

At Newman's Mill the girls conduct some clubs for the children as follows:

##### Story Hour for small children

1. Number of meetings..... 18
2. Average attendance..... 12
3. Number of girls taking part.. 12

##### Boys' Club

1. Number of meetings..... 21
2. Average attendance..... 8
3. Girls taking part..... 8

##### Girls' Club

1. Number of meetings..... 17
2. Average attendance..... 6
3. Girls taking part..... 14

#### Sunday Schools

(A Sunday School is held each Sunday for these children)

1. Number of meetings..... 24
2. Average attendance..... 40
2. Girls taking part..... 30

Special programs..... 4

Parties ..... 6

Special programs conducted at Newman's Mills at noon hour for the workmen (sponsored by the City Y. M. C. A., assisted by college girls)..... 3

1. Number of girls taking part.. 74
2. For these meetings the town ladies furnished transportation.
  - a. Number of churches enlisted in furnishing cars..... 4
  - b. Approximately 35 members of the City Union assisting.

A six-week-old calf was nibbling at the grass in the yard, and was viewed in silence for some minutes by the city girl.

"Tell me," she said, turning impulsively to her hostess, "does it pay you to keep as small a cow as that?" —Harper's Magazine.

'Arry: "Heard of the latest in poisons?"

Plane: "No. What is it?"

'Arry: "Airplane poisoning. One drop is usually sufficient."

American (returned from abroad): "I just bought a Rembrandt."

Stay-at-Home: "Well American cars are good enough for me!"



## Mosquitoes Die, or Money Back

Flit is the world-famous "sure thing" in killing mosquitoes, flies, roaches, bed bugs, ants and fleas. More people use Flit because it kills faster (thanks to more insect-killing ingredients), and is easier to use in the handy Flit sprayer. More for your money in the quart size.

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## Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of The Southern Baptist Convention

Thomas J. Watts, Executive Secretary, 1226 Athletic Club Building,

Dallas, Texas.

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SOAP  
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World Famous Skin and Hair Beautifiers

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STANDARD FOR 50 YEARS  
**WINTERSMITH'S CHILL TONIC**  
For over 50 years it has been the household remedy for all forms of  
**Malaria Chills and Fever Dengue**  
It is a Reliable, General Invigorating Tonic.



(Continued from page 10)  
**SUNDAY SCHOOL YOUNG  
 PEOPLE AND ADULTS**

**Following an Assembly**

The Nashville office received a letter last week that read like this: "I went to the Assembly and came back home fully determined to make ours a Standard Young People's department, if by reason of my own efforts in any way, it might be brought to pass. I am just as enthused as can be over going into our new Sunday School building with a Standard department. You may think of me as boosting, by talking for and working hard, for this Standard department." This teacher sent in the application for Standard award for her own class. That's the way to do it. Who can estimate the value of attendance upon such a meeting where the latest and best methods used in our work are so practically presented?

**It's Time Again**

It's time again to send in that quarterly report for Standard classes. So far this month Texas leads with reports of new Standard classes and departments—6 Adult classes, 2 Young People's, and one each of Adult and Young People's departments Standard. Nine states have already in July reported new Stand-

ard classes. Louisiana also has a new Standard Young People's department. If your report has not gone in, send it at once to your state secretary for his approval.

**New Pamphlet**

If you have not received the new pamphlet "Have You Measured It Yet?" write your state Sunday School secretary for one today.

**About Seal Five**

Many people have been inquiring about why it is necessary to take "Young People's and Adult Departments" book 5 of the Normal Course when they already have seal five for "Building the Bible Class." This summer there are thousands of teachers, school teachers, in our summer schools all over the country. Tho' many of them may hold a life certificate for teaching, they are trying to keep that certificate up-to-date by continuous study of modern methods. Should not our Sunday School teachers do the same? The first book is more than twelve years old now. The teacher of a Standard class should be right up to the minute in the matter of training in order to exercise the proper leadership and co-operation with both the department and the school of which his class is a part. In the near future it is to be expected that other books will be added to the course from time to time to present the present day program of the organization and administration of Young People's and Adult departments and classes.

**FROM BLUE RIDGE  
 ASSOCIATION**

Blue Ridge, N. C., July 27.—Guests at Blue Ridge this summer are finding ideal conditions prevailing. The weather has been delightful, and the conferences, the lectures of which are available to the other guests, are having exceptionally strong leaders and speakers.

Blue Ridge is the home of twelve important summer conferences, of the summer session of the Y. M. C. A. Graduate School, of S. C. Y. Camp, boys' summer camp of the Y. M. C. A., and during the fall and winter months of Lee School for Boys. These and other activities are under the supervision of the Blue Ridge Association, of which Dr. W. D. Weatherford is executive secretary.

Workers with boys and girls are attracted by the new course in play leadership, and other practical classes that have been added. Churches and other institutions are sending their leaders here to refresh their minds on work with young people and to learn the newest methods and thought on the subject.

Once a person gets the sod of Blue Ridge on his shoes he invariably comes back again and again, and sends others here. From the first glimpse of stately, colonial Lee Hall, which overlooks the Seven Sisters of the Craggie ranges, until he leaves the beautiful hospitable grounds, his time is filled with pleasant, profitable moments. The arrangements both for study and for play, so ideally worked out, have

been found to be pleasing to a great many people.

The other conferences which will meet here before the Blue Ridge season closes, September 3, are: The Industrial Conference of Y. M. C. A., Aug. 1-4 Travelers' Aid Conference, Aug. 19-25; Conference of Men's Evangelistic Bands, Aug. 9-11; Institute of Recreation and Play Leadership, July 18-Aug. 8; and the Conference of Social Workers, Aug. 25-31.

**SHADY GROVE, LINCOLN CO.**

We began our meeting at Shady Grove the second Sunday in July. We had as our help Bro. W. C. Stewart of Houston, Miss., and Singer Eugene Ferrell of Ft. Worth, Texas. Bro. Stewart presented the claims of the Gospel in clear, forceful way. Bro. Ferrell was at his best in the song service. Fourteen were received for baptism.

**D. V. B. S. AT IMMANUEL  
 CHURCH, HATTIESBURG**

The Immanuel Baptist Church of Hattiesburg, Miss., has just finished a Daily Vacation Bible School, for the boys and girls that lived around it. The school started Monday morning, July 22, and lasted through Saturday, July 27th. There were about 112 boys and girls, and a few others to take advantage of this fine opportunity of turning their desert days into days of paradise. The school lasted for three hours a day, and every minute was full of something good and interesting for every one. Songs, pledges and salutes to the Bible, and the two flags, (American and Christian) were added features of the school. Class periods were full of story telling, hand work, and other things that boys and girls like. Swimming at the College pool added much to the success of the school. Saturday was the refreshment day for the closing of school.

Diplomas (sticks of candy) were awarded to each boy and girl. Watermelon for all brought the happy Bible School to a close. The boys and girls wanted it to last longer, but it had to close today.

The faculty was a very select one. Mrs. J. L. Johnson was one of the busiest of all. She was the school adviser, and also one of the instructors. She had charge of the Intermediates at times, would give inspirational talks for the closing assembly, and would look after other things. Mrs. Cecil Johnson was the grand chalk talker for the school. The boys and girls went crazy over her chalk talking, and drawing. Anything could be drawn by her. She

made a big hit with them all. She also had charge of the handwork for the Primary department.

Miss Georgia Fancher was Superintendent of the Primary Department. Miss Genevieve Eure was Superintendent of the Junior Department. Miss Mary Davis Harper, Miss Helen Thompson, Miss Mary Sauls, and Mrs. William Tatum were assistants in the departments. Mrs. H. C. Liles was Superintendent of the Intermediates. The Primary Department had for their handwork, making a Scrap Book, and are sending it to the Orphans' Home in Jackson. The Juniors painted vases, and carried them home. The Intermediates made a quilt, and are giving it to the new pastor, Bro. Harry L. Spencer.

Mrs. Curtiss Ware had charge of the piano playing.

I was the principal of the school, and also had charge of the singing. I was very much pleased with the success of the school and hope to have another next year.

Happily yours,

—Garland McInnis.

**HEALING  
 HUMANITY'S  
 HURT**

**A True Hospital Story**

This hospital gave 585 persons service during May. Our free work cost us \$3,395.44. We paid \$4,076.92 on interest and capital debt, mostly from our earnings.

We received \$690.29 from Cooperative denominational funds.

Those figures should interest every Southern Baptist. Every cent we get from the churches is applied on our debt for buildings, and we add to it from our earnings. We take care of all free work besides. We do not run an operating deficit.

But we often wonder why Southern Baptists do not take more interest in healing the body, as a distinct Christian ministry. The Priest and the Levite passed by the suffering man. The Samaritan helped him.

To which class do you belong?

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Sixty-second year begins September 24, 1929.

For information address:

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